The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 17.—WHOLE NUMBER 1162.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JUNE 25, 1853. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church..........................7 " 5 "
Church of the Nativity..........................9 A. M.
Church of the Annunciation..........................8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion..........................8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn..........................8½ "
[On Festivals and Fasts, a second service at 5 "
Grace Church Brooklyn Heights..........................8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

For The Churchman.

A NOBLE DEED GAINS HEAVEN'S SMILE.

BY GEORGE A. CROOKE, A. M.

'Why did you not pocket some of those pears?' said one boy to another; 'nobody was there to see.' 'Yes there was—I was there to see myself, and I don't mean to see myself do such a thing. Don't you know there are always *two* witnesses to every sin, *yourself* and *your* God?' The boy who made this noble answer was poorly clad, but he had a noble face. —*Newspaper Extract.*

Earth hath not lost its all of heav'n—
The dazzling ray of Majesty divine
Will sometimes flash its sparks from honest hearts,
And light the hearth of some poor cottage home.
That boy, who'd gained dominion o'er himself,
An emperor in rags, enthroned sublime
On mind's majestic seat, with diadem
Of noble thoughts and aspirations high
Bright glittering on his intellectual brow,
Caused favoring smiles to play round Angels' lips,
While Angels' harps rang forth his praise through heav'n;
And dread Omnipotence, in awe-spiring voice,
Shouted, through all the courts on high, "Well done."
And through the big and throbbing heart of Nature
The quickened tides flowed warm with generous joy,
As Nature's arms maternal clasped her son.

The leaflets on the tree his proud right-hand,
With proper-motived fear, forbore to spoil,
Curled up the corners of their unseen eyes
With well pleased smile, and rustled with delight
No human tongue or earthly pen may tell.
Apollyon, damned gaoler of the damned,
Crouched baffled back within the fiery void,
And writhed, with pangs enhanced, in hellish woe,
And clanked, in agony of frustrate rage,
The hissing chains around his scorching flesh,
Whilst on them fell the tear which Nature shed
From out her mother's heart, well'd forth in love.

Proud, noble boy! each tattered rag of thine
That flouts in wantonness to Summer's breeze,
Outweighs, in honest worth, the ermined robes
Of bloated vice upon a tottering throne.

As through the tangled maze of life thou'lt walk,
Midst pleasure's wiles—temptation holding forth
Her painted joys and poisoned cup, where death
Grim lurks unseen—remember then, brave boy!
Each noble word and work wins heaven's smile.

THE PASTORAL AID SOCIETY.

At the Annual Meeting of the Pastoral Aid Society last week, it was announced that the Committee of the Society had been requested by the Bishop of Oxford to remove his name from the list of members and officers of the Society. Whether his Lordship had, or had not, assigned any reasons for this step, was not stated. The simple fact was announced, and nothing more. But the Bishop of Llandaff, Dr. Ollivant, in addressing the meeting, made the following excellent and well-timed observations:

> I confess I have heard with very great regret that the Bishop of Oxford has ceased to be a Vice-President of this Society. (Hear, hear.) To myself I confess, whatever may be the feelings of others, it is a matter of unmixed regret. Whatever may be the motives which have influenced that Right Rev. Prelate, I confess I know not. But I will honestly say, and I trust I may be permitted to say with all that boldness with which I think every one ought to avow his convictions, and at the same time in a spirit of Christian kindness,—I will say that I think there is occasionally manifested in the addresses which are delivered at these Meetings a spirit of antagonism and of allusion to the controversies of the day, and to those unhappy subjects which distract us within the Church, little calculated to promote unity, and little calculated to do us good. (Hear, hear.) If I am not mistaken, my Lord, one of the chief objects for which we assemble is to communicate and receive specific information with regard to those great exigencies of the Church which have called this Society into existence; and I humbly venture to think that details of this description, although they be less exciting, are much more calculated to promote a spirit of unity, and to send us home to our several spheres of action with an earnest desire to promote the glory of God, the extension of the Church, and the influence of societies of this kind, than the addresses to which I have alluded. (Hear, hear.)

We hope and trust that this gentle but deserved rebuke, from an amiable, candid, and zealous prelate, will not be entirely lost upon the clerical orators of the "Evangelical" party; at the same time, their gratuitous and generally unfounded attacks upon their brethren have, in some individuals, become so habitual—so completely a part of the machinery for exciting the applause of their hearers—that it must be a work of months, if not of years, to break themselves of it. For instance, Mr. Canon Stowell, who immediately followed the Bishop, could not be expected to become a convert on the spot, and to forego the applause which he knew would follow the discharge of the "arrows, even bitter words," which he had, as usual, prepared to shoot at his brethren. Mr. Close gave some useful information which we shall reprint in our "Parochial Work," but he could not resist the temptation of a fling at one whom he knew to be esteemed and revered by "High Churchmen." In reference to the Bishop of Llandaff's speech, he had the bad taste to observe that as his Lordship had expressed his opinion, he (Mr. Close) would express his—his Lordship had expressed his great regret that the Lord Bishop of Oxford should have left the Society: he (Mr. Close) would express his great surprise that the Bishop of Oxford was ever amongst them—an observation which was, of course, received, as it was intended to be, with "loud applause" by the meeting, thereby showing the very small practical value of the "hear, hear," with which the Bishop of Llandaff's Christian counsel, and affectionate warning, had been received. What makes the matter still worse is, that the Bishop, having given this counsel, set an excellent example by making a deeply interesting speech "with regard to those great exigencies of the Church which have called the Society into existence"—precisely one of those speeches which, as the Bishop says, "although they may be less exciting, are much more calculated to promote a spirit of unity, and to send us home to our several spheres of action with an earnest desire to promote the glory of God, and the extension of the Church." Well would it be for the Church, aye, and even for what is called the "Evangelical" section of the Church, if those who are not content with making, or listening to, such practical Christian speeches as these, would stay at home, and not come to London to excite the prejudices, and inflame the hearts, of Christian men and women, against another section of their own Church, of whom by far the greater number are entirely innocent of the things laid to their charge, by these reckless platform partisans.

It is high time that temperate earnest men of the "Evangelical" section of the Church should interfere in this matter, for we are convinced that, in many ways, these partisans are hindering the extension, and the real work, of the Church, and doing despite to the Spirit of Unity, to a far more serious extent than is done by that small and, we trust, decreasing fraction of the Church, whose "Romanizing tendencies, principles, and practices," are, so indiscriminately and so unjustly, laid at the door of the whole section of "High" Churchmen—of men who manifestly avoid, and successfully appeal to the Prayer Book against, the errors and excesses of both parties.—*English Churchman.*

Cherries without stones have been produced in France, by the following method: In the Spring, before the circulation of the sap, a young seedling cherry tree is split from the upper extremity down to the fork of its roots; then, by means of a piece of wood in the form of a spatula, the pith is carefully removed from the tree, in such a manner as to avoid any excoriation, or other injury; a knife is used only for commencing the split. Afterwards, the two sections are brought together, and tied with woolen, care being taken to hermetically close with clay, the whole length of the cleft. The sap soon re-unites the separated portions of the tree, and, two years afterwards, cherries are produced of the usual appearance, but, instead of stones, there will only be small soft pellicks.

Culture of Blackberries.—It is not a little strange that the common blackberry is not oftener made a subject of garden culture. It is true it grows spontaneously and in great profusion all around us, where the fire has been of late years excluded, but that does not prove it inexpedient to give it a place in the garden, or that it is like the partridge, untameable, or that the fruit cannot be bettered like the apple, the peach, or the strawberry, by the care and cultivation of man. There are several varieties of the blackberry shrub, any of which may be easily transplanted. The berry is believed to be the most wholesome of all fruits, and often prevents and relieves disease. The soil in gardens should be well prepared by deep ploughing, and be made light and rich. The hills should be set about eight feet apart for convenience in getting round among them, and also for keeping down the weeds.

Still glides the Stream, and shall for ever glide;
The Form remains, the Function never dies;
While we the brave, the mighty, and the wise,
We men, who in our morn of youth defied
The elements, must vanish:—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendant dower,
We feel that we are greater than we know.

—Wordsworth.

The Apostles' Creed.—A paper called *The Presbyterian Herald*, published at Louisville, Ky., seems to have gone somewhat crazy with hatred of the Church. The special venting of its fanatical bitterness is at the unity and constancy of the faith as expressed in that Creed which the Church has kept the same in substance, from the Apostolic age to the present time; and which we have known some of the most intelligent and upright Unitarians to regret their want of, on the ground that, being of the nature of a fundamental law, it served the double purpose of restraining those who would go wrong, and of protecting such as went right. A Kentucky Clergyman meets the *Herald* with the following article in the columns of the *Louisville Journal*:

> "Papists and some High Church Episcopalians have gone so far as to ascribe the authorship to the Apostles themselves. . . . Efforts are made in this nineteenth century, and in our own goodly city, to make the impression upon the unlearned that this creed has been given by Divine authority, and as such may be imposed by the Church upon all who enter her fold. When will wonders cease?"—*Presbyterian Herald.*

I ask the reader's kind attention to a plain sermon from this text—I hope and pray that I may "speak the truth in love."

One mark of the Apostolic Church of Christ has been that "everywhere" it has been "spoken against." [Acts 28-22.] Sometimes her claims to a Divinely appointed ministry are ridiculed. Sometimes the stigma of coldness and formality is set upon her sublime and solemn services. Now, the assault is made against the Apostles' creed—the embodiment of "the faith, once" for all "delivered to the Saints" [St. Jude 3]; "the form of sound words" [2d Timothy 1-13] in which candidates for baptism, from the Apostles' days till now, have confessed their "belief in all the articles of the Christian faith."

The most respectable commentators, whose works have long been held in high esteem by good people of every name, have referred this expression, "*the form of sound words*" to the Apostles' Creed. [Patrick, Lowth, and Whitby, 4-860. Bloomfield's Greek Testament, 1-372, &c.]

Such a creed was indispensable. Adults, in order to be prepared for baptism, must have been instructed in the fundamental articles of the faith. The books of Scripture had not then been collected and arranged. This was not done till the Apostles' Creed had been for two centuries in use. Had this been otherwise, a short formula would still have been requisite by which the truths of the gospel could be presented in a compact and simple form, and imprinted upon the most untutored minds. The Apostles' Creed has constituted a part of the liturgies of the Church from the earliest times. It even occupies a conspicuous place in the Presbyterian confession of faith, and the irreverent sneer which the editor of the *Herald* casts upon it is enough to cause some of his own forefathers to start up with holy horror from their graves.

Does history throw any light upon the authority of this creed? I shall summon witnesses whose testimony Presbyterians, and all sects, will gladly accept, when they wish to prove that infants ought to be brought to baptism, or that the first day of the week should take the place of the Jewish Sabbath, and all questions of the kind.

Irenæus, *the scholar of* Polycarp, *the disciple of* St. John, *repeats a creed like that called the Apostles', and declares that "the Church dispersed throughout the whole world had received this from the Apostles."* Tertullian, in publishing a similar creed, assures us that it had been current "as a rule of faith in the Church, from the beginning of the gospel." This was within a hundred years after the Apostles.

The Apostles' Creed is found, entire, in the works of St. Ambrose, who flourished A. D. 374, and in other writings of that date.

Ruffinus states that they "had received by tradition from their fathers, that, after the ascension of our Saviour and the gift of the Holy Ghost, before the Apostles separated from each other, to go into the several parts of the world to preach the gospel, they settled among themselves the rule of their future preaching, to prevent their teaching different doctrines during their separation; wherefore they assembled all together, and, being full of the Holy Ghost, they composed the creed; each one inserting what he thought convenient, and ordained it to be a test of their future sermons, and a rule to be given to the faithful."

Leo, Magnus, Jerome, John, Cassian, and a host of others, state the same fact. [See King's History of the Creed, pp. 25-6.]

This account of the composition and order of the creed by Ruffinus and others, in the fourth century, ascribes a particular part to each one of the Apostles. The story may be either true or false; but whether true or not, the story proves beyond the shadow of a doubt that there was a creed called the Apostles' used by all the Churches of Christ in the fourth century, and that it contained 12 articles. That the creed was in use from the earliest times and every where received as the work of the Apostles.

The ancient creeds differed from each other not at all in substance. They differed in language and in the order of the propositions, but the substance and meaning were everywhere the same. The differences are not as great as the differences in the four evangelists relating the same events in the history of our Saviour. It is probable that the Apostles in their teaching possessed the same liberty to change the language and order of the articles of the creed, provided they kept the meaning entire, as was exercised by themselves and the evangelist Luke in relating our Saviour's history, and in quoting the sense of some passages in the Old Testament. There are forty-seven quotations from the Old Testament in the New, in which the same sense is given, but the language is varied, being neither the Hebrew nor Greek of the original.

A specimen of the variations in the incidental notices of the creed by Irenæus and Tertullian will illustrate the true state of the case. Irenæus says "the Church in the remotest parts of the earth received the faith from the Apostles and from their disciples, in one God the Father, Almighty maker of heaven and earth and the sea, and all things that are in them," &c. This was written about A. D. 180.

One of the several incidental notices of the creed by Tertullian begins: "Truly the rule of faith to be believed is altogether one, alone, and *unchangeable and incapable of being reformed*, viz.: In one God Almighty, the Creator of the world," &c. An older than Tertullian had said, "Contend earnestly for the faith once delivered to the saints." [Jude 3.] Tertullian declares that it is unmoveable and incapable of being improved.

It is quite probable that each Apostle arranged the creed in such order and language as was best adapted to instruct and draw the attention of his disciples. Thus we account for the substantial identity and circumstantial variety of the different copies of the Creed.

And here it may be well to note the blundering of the writer in the *Herald*, who contrasts the "Creeds of Irenæus, Tertullian, Origen, and the Apostolic constitutions" with the *Apostles' Creed*, and says, "they might with greater propriety claim this venerable appellation." If that writer will examine, he will find that the creeds to which he refers are not different rival creeds; but are incidental notices of the very formulas which we now call the Apostles' Creed, and the Nicene Creed, with that sameness of doctrine and slight variety of expression which I have illustrated above. These incidental notices of the creeds are identical in doctrine and very similar in language, as any one will see who will compare them with one another.

Some one may, perhaps, be disposed to stop my current of authorities here, by objecting that these were all members of one Church, and, of course, prejudiced in favor of the opinion just expressed.

Stay a moment, friend; I have another witness in reserve, no less a person than the great founder of Presbyterianism. John Calvin; what think you of the Apostles' Creed? He will answer for himself. But while he is recovering from his astonishment at being arraigned upon a point which he never heard disputed, I may as well remind the reader that Calvin was a thorough scholar, and quite as well qualified to express an opinion upon a question of this nature as any of his followers who manifest so much boldness in opposing views which he so firmly held. Hear his testimony—

"The ancient writers ascribe the creed to the Apostles, either from a belief that it was written and published by their common concurrence, or from an opinion that this compendium, being faithfully collected from the doctrines delivered by them, was worthy of being sanctioned by such a title; and whoever was its author, *I have no doubt that it has been publicly and universally received as a confession of faith, from the first origin of the Church, and even from the days of the Apostles;* nor is it probable that it was composed by any private individual, since from time immemorial [i. e. in law phrase, a time whereof the memory of man runneth not to the contrary], it has evidently been esteemed as of sacred authority by all the pious."

Mosheim, also, looking through spectacles as blurred and blue as any who landed on pilgrim's rock, could see some gleams of truth. "The Apostles' Creed is a most valuable monument of the Church; because it shows what in the early ages were considered as the great, the peculiar, and the essential doctrines of the gospel, viz.: Those all-important *facts* which are summarily recounted in this creed." [History I, p. 80.]

The editor of the *Herald* seems to think that some *other* symbol would answer as *good*, if not *better* purpose than the Apostles' Creed. Probably he might modestly suggest that the Presbyterian confession of faith should take its place. I may, however, be mistaken here, since so many of this sect are dissatisfied with it, and do not believe their own standards. Besides, if we *must* give up the *Apostles'* Creed and adopt the expanded and fanciful form which *uninspired* men have produced, we may as well receive the creed which the fathers of Trent hatched up in their long council. This would, at least, have more *antiquity* of which to boast.

From the *necessity of the case*, the universal Church *must* have a *fixed* and *certain creed*. I have already *proved* that it has always preserved such a dispositum of the faith. Any other system breeds confusion and errors rank and deadly.

Episcopalians can well afford to be misrepresented and carped at. The Church is girded about with truth. Christ is her founder and head. His promised protection will not fail. In conclusion, I may appropriately repeat the learned editor's question, "When will wonders cease?" When will the puny arm of man be no longer raised to contend against the might of the Omnipotent? The true Vine has indeed taken little root as yet within the boundaries of Kentucky, but we see certain tokens of a better day. The *parent stock* stands firm. The *branches* needs must grow. The confession of a true faith is one sure way to reap a blessing. We confidently believe that He who has watched over His Church from the *beginning* will be with it *always;* because, instead of being "blown about with every wind of doctrine," we have an unchanging, certain faith—the faith set forth in the Apostles' Creed.

FIDES.

Though books cannot make this mind,
Which we must bring apt to be set aright,
Yet do they rectify it in that kind,
And touch it so, as that it turns that way
Where judgment lies: and though we cannot find
The certain place of truth, yet do they stay
And entertain us near about the same;
And give the soul the best delight, that may
Encheer it most, and most our spirits enflame
To thoughts of glory, and to worthy ends.

—Daniel.

TRIAL OF BISHOPS.

A Canon, very elaborately drawn, proposed to be presented to the next General Convention, on the important subject of the Trial of Bishops, has been laid upon our table. We know not from whom it proceeds. But, treating as it does, a topic so interesting to Churchmen, and being intended to supersede a Canon, (the 3d of 1844,) with which no one seems particularly pleased, such an attempt to introduce an improvement into our legislation demands our respectful consideration.

The proposed Canon contains 35 sections. The first alteration in the present statute consists in the addition of "Schism" and "the teaching or maintaining doctrines contrary to those of this Church"—as offenses for which a Bishop may be presented. "Schism" is defined to consist (as regards Bishops) in one uniting himself with any Church or Communion, not in communion with our own, or in deliberately declaring that he is no longer in communion with this Church. The "teaching" alluded to, is stated to be such only (not amounting to heresy) as is put forth by way of writing, printing, preaching, or public and advised teaching, and is contrary to some passage or passages taken in their literal and grammatical sense, in the Book of Common Prayer, which is declared to contain in itself, (including the Articles and all the Offices comprised in the table of contents) the teaching of this Church. Heresy also, to be such, must have been propounded in the same public way; and must be inconsistent with the literal and grammatical sense of the Nicene Creed as printed in the Prayer Book, and have been decided to be heresy by the first four General Councils or one of them.

We have no objection to the introduction of Schism as a presentable offense, when defined in the way proposed. We suppose that the provision has been made for the purpose of meeting a case like that of Bishop Ives. Although we have entertained little doubt of the vacancy of his Diocese since the abandonment by him of his flock; and of the consequent power of the Convention of North Carolina to fill it, yet it is very desirable to avoid any doubt in the future, and to lay down a general rule which will quiet scruples hereafter. We entertain strong doubts, however, of the propriety of presenting a Bishop for, so called, erroneous teaching. It may be difficult to reconcile the literal and grammatical sense of some portions of the Articles, with that of others to be found in certain of the Offices. The Canon desires to avoid this difficulty by ignoring, as the literal and grammatical sense of any part of the Prayer Book, that which is inconsistent with a like sense of any other portion of it. Now if the fact be, that the inconsistency exists, the ground is open for contrary teaching on the part of individual Bishops, and the evil which the law, it is presumed, was intended to correct, will continue to exist. Is it not better to leave any opinion, short of heresy, to be freely held and taught, subject to the corrective supplied by the general voice of the Church; rather than to invite and multiply prosecutions for matters of doctrine, the adjudication of which will necessarily raise up, in time, some other standard of Faith than the ancient creeds of the Church? It is quite easy to conjecture the mass of trouble and disturbance which such prosecutions would engender.

Moreover, we are not in favor of "the literal and grammatical sense" as *necessarily* the true guide in the interpretation of the Prayer Book, any more than of any other document. The sense spoken of may be, very often, the false and not the true sense. *Qui hæret in litera* is as applicable to our Book of Common Prayer as to any book. Why adopt any other than the established Canon of construction, viz: that we discover the true meaning of a law, by considering the reason and spirit of it? To arrive at this, we must often go out of the words taken literally and grammatically, and look at the context, the subject matter and the cause of the enactment: of course, highly regarding the usual and known meaning of words, but rather their general and popular use than the proprieties of grammar. Now all this, of necessity, opens a field of discussion, to which we should not like to subject Bishop, Priest, or Layman, when the consequences of a certain set of men arriving at a different opinion from the accused are so highly penal; and where the condemned opinion does not touch *the faith of the Church.* As to heresy, the case is different. Give us there, if possible, a fixed rule of condemnation. There can be none better than the strict sense of the Nicene Creed as we have set it forth in our Prayer Book, or the authoritative declaration, on the very point, of one of the four first œcumenical Councils of the Holy Catholic Church.

A single Bishop must alone present a brother for heresy, schism, or erroneous teaching: we presume with the object of fastening an individual responsibility on the presenter, and in order to avoid the weight of censure, which the union of several Bishops would induce.

The Court is constituted in some degree upon the principle by which our juries are selected. From a list of sixteen names drawn from a box by the officiating Bishop (the Junior of the House of Bishops), which box contains the names of all the Bishops of our Church within the territory of the United States, except the accused and the presenter, the former is at liberty to strike seven; and the remaining nine compose the tribunal. On a question of doctrine, an appeal may be taken from a decree of the Court to the entire House of Bishops. A majority of the whole House is necessary, to render their judgment a precedent.

For crime, immorality, or violation of the Constitution or Canons of the General or any Diocesan Church, the course of proceeding is somewhat different. The charges must be addressed to the Convention of the Diocese over which the accused Bishop presides. They may be so presented by any person, if signed by any two communicants of the Church in the United States. If the Convention by resolution, disregard the charges, or refuse or neglect to appoint a Committee of Inquiry, the proceeding is at an end, unless the charges involve immorality. If they do so, the accusers are at liberty to renew the charges before the three Junior Bishops who have not signed them. These constitute the Court of Inquiry. Both parties have full opportunity of being heard before this Court, by themselves and witnesses, and if the Court dismiss the charges and refuse to present the accused, it shall amount to an acquittal. If the Diocesan Convention appoint a Committee of Inquiry (which is to consist of its own members) that Committee shall proceed to the inquiry, with the like opportunity afforded to each party for a full and fair investigation. A refusal to present by the Convention after receiving and acting upon the report of the Committee of Inquiry, shall likewise amount to an acquittal—but with the right on the part of the accusers to appeal to a Court of Inquiry constituted of Bishops. The action of this Court shall be similar to that constituted as before mentioned. If either the Diocesan Convention or the Court of Inquiry should determine to present the accused—it is done—and the Court, for the trial of the presentment, is constituted of Bishops selected in the manner stated above, where the charge touches doctrine. The decision, however, of the Trial Court, in the case of crime or immorality, is final.

As the Constitution of our Church forbids any but Bishops to compose a Court for the trial of a Bishop, the presence of laymen, as judges, is impossible. The proposed Canon, however, provides that in all trials under it, except for heresy or erroneous doctrinal teaching, one or more communicants of the Church, of the profession of the law, shall be appointed assessors. Their duty is confined to giving to the Court an opinion upon any question not theological, upon which an opinion may be desired by the Court or any member of it. The majority of the Court is to determine whether a question be a theological one, or not. This is, no doubt, going as far as our present Constitution permits in the matter of lay agency in the trial of a Bishop. The change is undoubtedly an improvement upon the present system. It is not likely that learned lawyers would permit a violation of law or justice to take place on a trial, without a warning against it, and their opinion would, we suppose, be readily brought out by some member of the Court. We do not see, however, why their presence is confined to presentments not involving doctrine; or why their opinion cannot be given upon theological questions. It is just as important that the trial of a Bishop for heresy or false doctrine should be conducted legally, as one for crime or immorality—and we presume that assessors are called in, in order to secure the proper determination of all legal questions. While laymen, undoubtedly, should not be allowed, themselves, to decide questions of theology, we do not understand why they should be precluded from expressing opinions in regard to them.

A limitation of five years is, very properly, introduced, with respect to a presentment for any matter of fact. Two-thirds of the Court must concur in the finding to convict the accused. Unanimity (as in jury trials) could hardly be thought requisite, where the members of the Court perform the functions of both judge and jury. A bare majority is scarcely sufficient to give satisfaction. If an accused be really guilty, two-thirds can always be found to concur in the verdict.

The 25th section, we give in extenso:

> The sentence may be admonition, suspension, or degradation; provided that the sentence for a violation of a Constitution or Canon, not involving immorality, shall be only admonition, or suspension for a limited and definite time; the sentence for teaching doctrine inconsistent with that of this Church, but not amounting to heresy, shall always be suspension until the false doctrine is recanted; the sentence for heresy shall be, for the first offense suspension until the party shall recant the heresy, and for the second degradation; the sentence for schism shall be degradation. The sentence for other offenses may be either admonition, suspension for a limited and definite time, or to be determined by some event, or some act of the suspended party, mentioned in the sentence, or degradation; but sentence of degradation, or of suspension to be determined upon an act of the suspended party, except in cases in which they are expressly directed by the Canon, shall not be pronounced, unless by the consent of two-thirds of the members of the Court. Degradation shall not involve excommunication; but the Court, three-fourths of the members concurring, may superadd a sentence of excommunication, to that of degradation; except where the conviction is for teaching erroneous doctrine not amounting to heresy.

The punishment appears to be carefully graduated to the offense, and every precaution taken against oppression.

The trial under a presentment, except for heresy or erroneous doctrine, must be conducted by a Church advocate appointed py the presenting body. The accused has the privilege of counsel. "No fact shall be regarded as proved, unless by the testimony of two witnesses, or by that of one, corroborated by circumstances." If members of the Church refuse to attend and testify as witnesses, without reasonable excuse, the Court may pass a sentence of admonition on the offending member, and direct the sentence to be publicly read, during Divine Service, in such place of worship as it may select. The clergyman of the church is bound to read the sentence. An excellent provision—and a just enforcement of the discipline of the Church.

Power is given to the Court to grant new trials. The House of Bishops in General Convention, or when specially summoned during the recess, are invested with the authority to depose a Diocesan Bishop, in a summary way, when they are satisfied "that he has abandoned his Episcopal duties and Diocese, without the intention of returning to them." This is a high exercise of power. It can, however, only be exerted when three-fourths of all the members of the House of Bishops concur in the act.

There are various minor provisions which we have not noticed, calculated to render the Canon more perfect as a system of judicial procedure—and well-digested for that purpose. We regard it as a step far in advance of any we have yet taken as a Church in our legislation upon the important head of ecclesiastical trials—and we think that the thanks of the members of our Communion are due to the author of the proposed Canon for his elaborate attempt to improve the penal code of the Church. We heartily trust that the subject may be considered by the approaching Convention, in the right spirit.—*Register.*

How King's Chapel was lost to the Church.—When the Revolution began in 1775, there were, as we gather from lists in our hands, *sixty-six* proprietors of pews in King's Chapel. In 1776, at and after the evacuation of Boston by the king's troops, either *thirty-eight* or *forty* of these, together with Dr. Caner, the rector, became refugees; thus leaving only *twenty-eight* or *twenty-six* of the actual proprietors in possession. And their number was in some way diminished. For when, nine years afterwards, in June 1785, the unitarianized liturgy was adopted, only *thirteen* of the sixty-six proprietors mentioned above, voted; and of these *seven* voted against it. So that only *six* out of the sixty-six Churchmen holding pews at the Revolution concurred in the change; a change which was accomplished on congregational principles of action, and never could have been accomplished on any other. Still, when the change was made in 1785, there were *twenty* proprietors who voted for the new liturgy; and as only *six* of these were proprietors in 1775, it is plain that *fourteen* were new comers, who had not belonged to the chapel while it continued in the communion of the Church of England. How did they come there? After the Chapel was abandoned by Churchmen in 1776, it remained closed till the autumn of 1777, when the minister and congregation of the Old South Congregational Society went in, and remained till 1783. The new proprietorship appears to have been derived from this source; and they became proprietors, because a part of the *twenty-six or eight* old proprietors voted in 1758 that the pews of refugees were forfeited, to the number of thirty-eight in all; and because these pews were generally sold to the persons,—who must have been Congregationalists,—occupying them at the time. Verily, Puritanism is most heartily welcome, to all that she can make of the true history of this transaction.—*Church Review.*

The Word "Selah."—The translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give the word, meaning *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical sign, equivalent, perhaps, to the word *repeat.* According to Luther and others it means *silence.* Genius explains it to mean, *let the instruments play, and the singers stop.* Wochem regards it as equivalent to *sursem corda*—up my soul! Sumner, after examining all the seventy-four passages in which the word occurs, recognises, in every case, "an actual appeal or summons to Jehovah." They are calls and prayers to be heard, expressed either with entire directness, or, if not, the imperative "Hear, Jehovah," or "Awake, Jehovah!" and the like still earnest addresses to God that He would remember and hear, &c. The word itself he regarded as indicating a blast of trumpets by the priests. *Selah* itself he thinks an abridged expression, used for Higgaion Selah. Higgaion indicating the sound of the stringed instruments, and *Selah*, a vigorous blast of trumpets.—*Bibliotheca Sacra.*

Pantheism and its Results.—We are not serving a power, or a multitude of powers; that is the misery and slavery of the idolator—to which the Pantheist, by another route, is rapidly coming back. Natural powers become objects of his sage adoration. A King of kings and Lord of lords he cannot endure to think of. The words are so low, so anthropomorphic, so unsuitable to his grand notions of a Divinity. And, therefore, he must ascend into a region of mist, till he arrives at pure nothingness. He must eschew all human symbols, till in sheer weariness he throws himself back upon them, declares there are nothing else, welcomes back again Egyptian, or Greek, or Hindu forms of idolatry, as refuges (and they are refuges) from utter vacancy. But, dear brethren, the old language was good, wholesome, honest language after all. This human language is the true expression for what is Divine; you will find no other.—*Maurice's Sermons on the Prayer-Book.*

More Proof of Astrology.—A Boston astrologer predicted that an extraordinary literary work would be produced in New England about this time. The prediction has been fulfilled to the letter, for a Boston publishing house has "got up" a Quaker hymn book, having heard that no work of the kind was in existence. It seemed to be a pretty good opening; but one unlucky circumstance attending the speculation is, that the Quakers *never sing.*

COMMUNICATIONS.

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER VII.

DENOMINATIONAL SCHOOLS DEMANDED BY POLITICAL CONSISTENCY AND DEMOCRATIC RIGHTS.

Rev. and Dear Sir: In bringing before your readers the momentous subject of the Christian Education of the masses, and especially of the youth of our Church as it is affected by our Common School law, I have hitherto argued the question on what are, perhaps, the only proper grounds—those of moral necessity and sound Christian principle. To-day, however, I propose to prove our right to separate schools on the score of political consistency and democratic rights—pleas which, I regret to think, may be more powerful with some of our rulers than those higher and holier principles which we have before adduced.

And first, as evidence of the *political and social* inexpediency of the ultra-democratic School system at present existing in Canada, and indeed on this Continent generally, let me invite attention to the following very striking extract from the *liberal*, Free-Church, *North British Review* for February last. It is taken from the article on "The Prospects of France and the Dangers of England."—"Those who have watched the interior workings of society in France, long and close at hand, are inclined to attribute much of *that uselessness and discontent which is one of its most striking features, and which is the despair both of the friends of order and the friends of freedom,* to the national system of education! This is considered to embody two characteristic errors, both of which are dangerous, and both of which operate in the same direction—it is too literary and too little industrial and utilitarian, and it is too uniform for all classes. The great proportion of those who attend it acquire, it is said, a smattering of literature, just sufficient to give them a distaste for the humble and useful occupations of their parents, a desire for intellectual excitement of a miscellaneous and often of a low description, and a conceit of their own fitness for careers and professions which demand a really liberal and comprehensive education. *Then members of various grades and classes in the social scale are instructed together*, in the same schools, in the same modes, and on the same subjects, to a degree of which we have no example here. If the peasant, the grocer, or the tailor can scrape together a little money, his son receives his training in the same seminary as the son of the proprietor whose land he cultivates, whose sugar and coffee he supplies, and whose coat he makes. The boy who ought to be a laborer, or a petty tradesman, sits on the same bench and learns the same lesson as the boy who is destined for the bar, the tribune, or the civil service of the State. This system arises out of the passion for equality, and fosters it in turn! The result is, *that each one naturally learns to despise his own destination, and to aspire to that of his more fortunate school-fellow!* The grocer's son cannot see why he should not become an advocate, a journalist, or a statesman, as well as the wealthier and noble-born lad who was often below him in the class, whom he occasionally thrashed and often helped over the thorny places of his daily task. Hence numbers who might have remained useful, respectable, and contented citizens in their own humble line, are tempted to 'rush out of their sphere,' and emulate those whose wealth and social position give them most advantages in the race. Defeated competition with those of higher rank becomes in their ill-regulated minds conspiracy against the rank itself, and the state of society to which they attribute their defeat. Instead of following their parents' career, they aspire to that of their companions, and their parents' ambition often stimulates them to the unequal strife. They go to Paris or some large provincial town, become students of Medicine, or of Law, or, if still more ambitious, and gifted with any superficial clearness, attempt the ruinous and disappointing channel of the Press. They fail from incapacity, indolence, imperfect education, dissipated habits, or want of means to continue the struggle; they become *hommes manques*, and degenerate into *emeutiers, chevaliers de' industrie* (Anglice sharpers), or malignant penny-a-liners!"

Such then is the effect of ultra-democratic, mere "superficial" secular education in France! And do we not already see abundant evidence that such also *must* be its results on this Continent; our ample territory being all that has saved us from its ruinous effects hitherto? It must be so; even a merely *rational* philosophy teaches us that it must be so. Man, as the rule, is born to labor,—to earn his bread by the sweat of his brow,—the *merciful-judgment* has gone forth, nor can all the proud efforts of the unhallowed intellect turn aside its fulfilment;—the masses *never can* be learned! Hence that education which indeed can alone make even princes *blessed*,—the prime element of which is the "fear of the Lord," "to do our duty *in that state of life* to which it has pleased God to call us," *this* education is essential for the multitude, as the alone basis of public security. Such education is only to be certainly obtained by Denominational Schools,—we therefore demand such schools *on the ground of political expediency.*

Again, we further claim separate schools for all those denominations that desire them, on the ground of *Democratic Right.* Self-government is the acknowledged idol of the self-styled "liberal," or more properly, the "democratic," party, at present governing this Continent. This self-government implies, we suppose, that there will be as little interference as possible with individual feelings or wishes, and that the rights of one class of the community shall, in no case, be sacrificed to the wishes, or for the advantage, real or supposed, of any other class or section of the commonwealth. Thus, should the Lower Canadians, for instance, being the large majority, desire to force *all* the inhabitants of that Province to attend *Mass*, under the impression that it would tend to the well-being and cordial peace of the entire community to compel them to worship the one way—the theory of democracy, not now to speak of higher principles, would at once denounce any such attempt as being a most unwarrantable interference with that liberty of conscience which is the undoubted right of the minority equally with the majority. Or, should they attempt to pass a law compelling all Lower Canadian children, British and Protestant as well as French, to attend schools superintended by the Romish Priesthood, on the same ground, that the harmony of the whole population would be thereby increased, how indignant would be the opposition of all the sincere democrats in the House! In fact, if democracy be not altogether a *lie!*—if the boasted liberalism of our present Canadian Government be not altogether a *selfish, hypocritical sham!* its principle is that it abhors *class legislation*, or the oppression, either in their conscience or their estate, of any portion of the citizens, at the pleasure, or for the benefit of their oppressors.

Upon the principles of democracy, then, I take my stand, and demand separate schools for the members of the Church of England. The ultra-democrats and infidels have demanded schools, from the routine instruction of which religion shall be excluded. With this demand the Government has cheerfully complied. And, considering them as democrats, who govern, *not* as the servants of the only wise God for His people's good—but as the slaves of the people, receiving their thousands simply to carry out the people's will—we say, considered as democratic rulers, we blame them not—they could do no other. Their only law is and must be the *will of the people.* But then, let their obedience be even-handed. We, the Church of England, as a portion of the people, and neither a small nor an uninfluential portion, also demand our separate schools. No matter whether our request be wise or unwise—whether the education we wish to give be the most degrading superstition, or the purest wisdom. With this, we contend, that on their own principles, our rulers have nothing to do. Democracy asks not, what is wise—but what is the will of the people?

We do earnestly contend that all that American or Canadian governments, as at present constituted, have a right to ask, if they have any political consistency whatever, in matters which concern the consciences of the people is, "do they in their requests seek to interfere with the rights or privileges of any other portion of the community?"

To this as churchmen we fearlessly answer—No! and challenge successful contradiction. We leave to the infidel his godless school—we say, give the Romanist, the Presbyterian, the Methodist, the Baptist, &c.—give all who desire it, and can raise the requisite number of children—separate schools; only do not, with a tyranny worse than that of the Sultan, compel us to support, and, therefore, if poor, to send our children to schools that, in our deepest souls, as men answerable to a holy God, we thoroughly condemn, and at the thoughts of the effects of which, upon the present and eternal interests of our children, we sincerely tremble. We repeat, you may esteem us weak and foolish, but we call upon you—the Ministry of this Province—since we may evoke no holier motive, by the sincerity of your principles, as a Liberal or Democratic Government, to give us these separate schools to which, as a portion of the Canadian community, we have an undoubted right, and which, upon our honor, as gentlemen, and our faith, as Christians, we positively declare our consciences require.

And now, Rev. and dear Sir, in drawing these letters to a final close, I beg to thank you for permitting me thus to bring this most important subject, at such length, before your readers. I do indeed most earnestly wish, according to my poor ability, to aid "in stirring up your pure minds" on this question of the *combined* religious and secular instruction of your youth. In it, I must believe, is involved the destinies, "for weal or woe," of you, of us, of this entire Continent! Where the glory of God is concerned, *there* the purity of His Church and the welfare of the nations must be deeply, awfully concerned. Much do I rejoice to see the movement already taking place amongst you in this matter. As ever yours,

A Catholic.

Diocese of Toronto, May, 1853.

Truth has her pleasure-grounds, her haunts of ease
And easy contemplation; gay parterres,
And labyrinthine walks, her sunny glades
And shady groves in studied contrast,—each,
For recreation, leading into each:
These may he range, if willing to partake
Their soft indulgences, and in due time
May issue thence, recruited for the tasks
And course of service Truth requires from those
Who tend her altars, wait upon her throne,
And guard her fortresses.

—Wordsworth.

CONFESSION AND ABSOLUTION.

We go to church to render acts of homage to the King of kings, and to receive in return the privileges He vouchsafes to His faithful subjects. Our *first* act in His service is a general confession of our sins; and our first privilege is the absolution or forgiveness of our sins.

What other blessing, indeed, could be placed before God's forgiveness? What more sweet and precious than His favor? What more bright and cheering than the light of His countenance?

Yet know, dear reader, that this pearl of great price is not cast before swine to be abused and trampled under foot. It is offered only to those who have discovered its value, and who feel how miserable they are without it.

Who are they? Not those who say or fancy they have no sin, and therefore nothing to be forgiven: for as St. John says, they deceive themselves, and the truth is not in them: but only those who *confess* their sins; for to such, and such only, God has promised to forgive their sins, and to cleanse them from all unrighteousness.

How, then, shall we offer up in church a *true* confession?

1. By *understanding* what we confess.

For it is hypocrisy to say "we have done those things which we ought not to have done," without attaching any meaning to our words. And we *cannot* mean anything, unless we institute a strict inquiry on the subject. And self-examination must be previously prepared *at home;* for it is too important a work to be passed over in a few minutes at church.

2. By *feeling* what we confess. For as many persons *know* that their chamber is unclean, without caring to clean it; so many sinners know the whole catalogue of their crimes by rote, without feeling ashamed of their unhallowed state, either in the sight of God or man.

3. By *forsaking* what we confess. For as people, after taking the trouble to sweep up the filth of their chamber, will sometimes leave the accumulated heap, *unremoved*, in the very midst; so it is not enough to feel shame or compunction for sins, without determining to be altogether *rid* of them. Beware, lest, after all, they be left uncleared upon the conscience, and uncancelled upon the Book of God's remembrance.

4. By coming to church *in time* to confess them. For as no man can make agreement unto God for his neighbor; so it is no advantage to find that others have confessed their sins in *our absence.*

5. By *attending* when we make confession. For many persons take this, as being the earliest opportunity of looking round about at the congregation, instead of looking (*then* more than ever) at their evil hearts, and at their sins. Thus they lose, of course, all the blessings of the ordinance.

6. By *kneeling* when we confess. For there cannot be a greater mockery, than for a criminal to sue for his life, while he lounges comfortably at his ease.

Such, with the help of Almighty God, would be a *true* confession. And as He has mercifully promised forgiveness to all who truly make it; so He has "given power and commandment to His Ministers, to declare and pronounce to His people the absolution and remission of their sins." He sent His dear Son, and the Son sent others, and they others again, to proclaim publicly and solemnly, in His name and in His stead, pardon to all them that truly repent and believe the Gospel. This ministerial commission and authority is given in the Holy Scripture, which is appropriated for the Gospel on the first Sunday after Easter. It is then recited, because our Lord delivered it on one of the forty days, between His resurrection and ascension.

The pardon which he delivered on that occasion, you, dear reader, are privileged to receive even *now* as often as you hear it pronounced by the priest in church, after you have joined with the congregation in making a *true* confession. You may receive it every Sunday; in many places every day of the week. You may receive it in a still more solemn and particular manner, whenever you repair, after due preparation, to the Holy Communion.—*Penny Post.*

Calvinism in France.—The Calvinistic system was distinguished from that of all other reformed Churches, by the extent to which it rejected ecclesiastical tradition, and erected the whole superstructure of belief and worship on the Holy Scriptures, as interpreted by Calvin himself. His Christian Institutes claimed and acquired for a season in his Church an empire resembling that which the logic and ethics of Aristotle had so long enjoyed in the schools. The reaction which took place hurried the insurgents from one extreme to the other. Servetus may be said to have at length obtained his revenge. In the history of Calvinism in France we have the most impressive of all illustrations of the truth, that no Christian society can sever itself from the ancient and once universal commonwealth of the Christian Church, except at the imminent risk of sacrificing the essence of Christianity to the spirit of independence.—*Sir James Stephen's Lectures on the History of France.*

Curious Statistics of the Press of Great Britain.—The London correspondent of the New York *Sunday Times* furnishes the following statement:

> You must not despise our cheap literature. The *Family Herald*, which is chiefly made up of stories, essays, verses, and facetiæ from American periodicals and newspapers, sells 300,000 a week at two cents a copy. It has no engravings. The *London Journal* has a circulation of 280,000 a week: it has three or four wood cuts in each number, some of which are good, and all passably done. It pays a guinea a page for original articles. *Reynolds' Miscellany*, also a two cent affair, sells nearly 100,000 weekly, and is illustrated. The *Home Circle, Home Companion*, and a few others, just pay as much profit as keeps them afloat. *Charles Dickens' Household Words* (in which he rarely writes, but has contributors who copy his style,) sells about 50,000 a week, at four cents each number. In Scotland, *Chambers' Edinburgh Journal* barely keeps up its old prestige: it is dreadfully didactic and utilitarian, and gives sermons on moral duty in the guise of tales and essays. Its only rival, *Hogg's Weekly Instructor*, is falling into the same track, and losing its circulation in consequence. In Ireland, there is no native cheap literature. It once had an *Irish Penny Journal* and a *Dublin Penny Magazine*, but both "went dead" for want of sale.

A Little Fable on Policy.—Wise men say nothing in dangerous times. The lion called the sheep to ask her if his breath smelt; she said "Ay," and he bit off her head for a fool. He called the wolf, and asked him. He said, "No," and he tore him to pieces for a flatterer. At last he called for the fox, and asked him. "Truly," said he, "I have got a cold, and cannot smell."

For The Churchman.

THE CHURCH.

The general idea which the Bible gives us of the Church of GOD, is, that it is a Society instituted by Him for extending to men, through its membership, the privilege of the covenant-relation to Him which was established in their behalf by the mediation and atonement of His Son JESUS CHRIST; binding them to the obligations of that covenant, and providing them with means for obtaining the grace necessary to fulfil those obligations. The Church was also established for preserving and diffusing true religion in the world; and as GOD's own appointed means for advancing, in all ways approved by Him, His glory, and the spiritual and eternal good of men.

The Church had its birth, with man, in paradise. In those first of the divine dispensations towards him of which that happy spot was the honored scene, he was required to prove his fidelity by obedience to positive enactments, invested with moral obligation, not by any virtue in themselves, anything to which nature prompted, or anything discoverable or approvable by the mere light of reason, or abstract ideas of fitness and expediency; but solely by the mere will and pleasure of GOD. The privilege of immortality was to be enjoyed by the use of an outward means, a material substance, having no physical or natural efficiency towards the end; even that ordinance of GOD which ancient Christian fathers hesitated not to call *the sacrament of the tree of life*. In negative application of the same principle of holding man bound to divine injunction in what derived all its obligation, in entire independence of abstract moral character, or natural reasonableness or fitness, from the mere will and pleasure of GOD, there was a prohibition of the use of another tree, under the penalty, which the fruit of the tree had in itself no tendency to produce, of the tremendous malediction which followed transgression of this fundamental law.

Thus, in the very commencement of GOD's dealings with our race, even in its pristine state of innocence and bliss, He was pleased to establish the great principle, pervading all His subsequent dispensations, that not only in inward affection, or in what human reason may regard as essentially moral, or human observation or reflection deem expedient in itself, or in what may appear reasonable and fitting religious homage; but also in reverent and devout submission to positive appointments, such as neither reason nor nature enforces, and such as contain within themselves no claims to regard; He requires that men serve Him, if they would enjoy His favor and loving kindness.

Removed from Eden, the Church was set up in this fallen world, as the channel through which the divine pardon, grace, and mercy, procured by the mediation of the SON of GOD, was to flow to our race. It embraced, at first, the whole of ADAM's posterity, and the patriarchs, or heads of families, were its ministers, to offer the sacrifices, and perform the other holy services, which were divinely appointed professions of faith, acts of worship, and means of grace and mercy; to receive and to impart to their households revelations of the divine will; and transmit those which had been handed to them by their fathers; and attend in general to the maintenance of proper religious instruction, order, and discipline.

At length iniquity so lamentably prevailed, that the LORD abhorred the people whom He had made, even the Church which they had defiled by their manifold and grievous departures from the ways of His service; and the awful decree went forth which brought on the deluge of mighty waters, and swept from the earth all but the family of faithful NOAH. In them, the Church was saved, and again established in the world.

Sin, however, still mournfully abounded. In process of time apostasy again prevailed. Then GOD saw fit to take His Church out from the world. To this end He separated ABRAHAM, the father of the faithful, from among the wicked and idolatrous people who surrounded him, and took him and his seed after him, for His Church, appointing a special rite whereby this privilege was to be conferred on them, and on all others who would join with them in the holy covenant thus formed between GOD and men.

When the posterity of ABRAHAM had greatly multiplied, and had, in various and stupendous ways, experienced the kind protection, the merciful guiding, the gracious rewards for good, and condign punishment for evil, and the perpetual overruling, of the providence of GOD, MOSES was raised up, as His specially commissioned minister, to be the instrument of great and important changes in the organization, character, and circumstances of the Church. The revelation of the divine will and purposes began to be written, and in this state, committed to the Church, as a sacred deposit, for its instruction and guidance, and in preparation for its designed agency in extending true religion throughout the world. The patriarchal priesthood was abolished, and one of the twelve tribes into which the Church had become divided, was set apart for the divers orders and several functions of the ministry. An extended code of laws applicable to the members of the Church in every individual and social capacity, and designed to compact them into a peculiar body, broadly distinguished from all other people, was given them by their Divine Head; and also a system of religious rites and ceremonies, as for their own spiritual allegiance and culture, so also for preserving them from the superstitions and idolatries of the nations around them, and maintaining their distinct corporate character.

Thus organized and provided for, the Church became one of the great nations of the earth, and preserved the faith and worship of the One True GOD, at times when every other people was sunk into polytheism and idolatry. For their better guidance and preservation, GOD provided, from time to time, leaders, judges, kings, and prophets, as messengers, sometimes of mercy and loving kindness, of deliverance and blessing, and sometimes of His just displeasure, and indignation for their wicked and ungrateful departures from His service. Punished when their sins provoked Him to anger, and mercifully restored to favor, when they turned to Him with penitent and relenting hearts, they passed through ages of divers and varying fortunes; but always answering the great end of their calling of GOD, either by faithfully manifesting to the nations the light of divine truth which was entrusted to them, or exhibiting to the same nations, the justice, holiness, and power of their GOD, in their own fearful experience of His heavy indignation for their unfaithfulness and guilt.

At length this just chastisement was inflicted by their being given up to a long and grievous captivity in a foreign land. But even here their Church-character was not lost. Their priesthood was preserved, and its functions continued to be discharged; their laws retained; and always by some, and often by their body generally, the appointed worship of the True GOD, still kept up. Prophets, also, were even here sent to them, and valuable additions made to their code of written revelation.

The overruling providence of GOD was manifested in the agency of His Church, during this captivity of seventy years, in spreading a knowledge of the truth through the medium of the powerful nations by which it was held in bondage, which thus had opportunity of becoming themselves acquainted with revealed religion, and extending a knowledge of it by means of their large intercourse with other countries.

At length the set time arrived for the captive daughter of Zion to be released. The powerful heathen prince who then held her in bondage, and who, in foresight of the distinguished agency he was to have in the divine plan of mercy to the Church, had, nearly two hundred years before, been expressly named in prophecy, and called *the* LORD's *anointed*, issued the decree which burst her chains, and bid her go, occupy again the holy territory which had been pledged, as the home of his posterity, to the father of the faithful. Again, therefore, we see the Church organized in its own land. There, under the influence of special inspiration, the canon of the Old Testament was completed and duly ordered. The true worship was restored in proper solemnity, and the several orders of the priesthood again engaged in their appropriate functions. About four centuries then elapsed, during which the Church, sometimes more and sometimes less faithful to its trust, experienced corresponding evidences of the favor or displeasure of its Divine Head. Then the Day Spring from on high visited it. The MESSIAH, to Whom, ever since the fall, the revelations committed to it, and all its institutions, ordinances, and services, had respect, came to do the will of GOD in the redemption of the world. HE, for its adaptation to the last and best of the divine dispensations, thus introduced, greatly enlarged the privileges of the Church, improved its organization, and added to the elevation and sanctity of its character. Its restriction to a particular people and country was removed, and all the world embraced within its intended limits. A correspondent abrogation, of course, was made of statutes and ordinances, imposing services and obligations inconsistent with its free course through the allotted world-wide field of its operations. New commandments were given, tending to a higher grade of holiness and virtue; new sacraments appointed; a new ministry ordained, with power of perpetual succession; and the evangelical system introduced into the Church, and forming its character for all future time, recorded in a new volume of Holy Scripture, to be thenceforward connected with the old, as the rule of faith and practice to the people of GOD; the Church being its divinely appointed witness, keeper, and dispenser.

As thus invested with the glory of the last days, or GOD's final dispensation of grace to men, the Church has its REDEEMER's promise of His perpetual presence, even unto the end of the world. Its glorious course began when, having ascended into heaven, He gave, on the memorable "day of Pentecost," the HOLY GHOST, to give grace and power to the chosen twelve, who were to be the first chief ministers of His Church, and to whom was intrusted the sacred deposit which, as the apostolical succession, was to hand down to all future time, the right to minister in CHRIST's name; to be the divinely commissioned governors of His Church; to give those holy sacraments which He has made the means and pledges of the inward and spiritual blessings of His grace; to extend to men the edifying and sanctifying influences of the services, ordinances, and instructions of His Church; and to be, in all things, the pastors and guides of His flock.

Through the course thus begun, the Church's progress has been marked with great variety of fortunes. When heathen idolatry and superstition ruled in high places, it has felt the sore pressure of outward persecution. When the high places have adopted the profession of its faith, and the form of its observances, a persecution—that of its integrity, purity, and Christian consistency—more deadly than what was dealt by the mad pagan's arm, has met it under the lying guise of ample endowment and stately patronage; but with the real and sadly successful motive, of bending it to purposes of political design. Nor has its condition been bettered, when spiritual tyranny has usurped supremacy over temporal, by blending the two in a combined despotism which compelled the worst principles and policies of the world to minister to the most flagrant abuses and corruptions of spiritual power, and of the influence and operations of the Church. Hence we have seen it, in process of the downward tendencies of unchristian and antichristian appliances, so debased, so vile, so trodden down in the mire of corruption, as almost to justify a doubt whether this could be the Zion of the Holy One of Israel. But HE had a covenant, sure and well ordered in all things; against which He had declared that even the gates of hell should not prevail. Essentially connected with that convenant were His divinely inspired word, and His divinely commissioned ministry. And high as the floods of iniquity had arisen, and loudly as they lifted up their voice, and loftily as they tossed their proud waves, in rolling over the garden of the LORD, the might of His arm preserved His word and ministry from being swept away. Polluted as were the incrustations gathered around them, *they were there*: and when, in the privileged and honored country to which we sustain a filial relation, and which subsequent developments of divine providence show to have been chosen for an agency, greater than that of all the rest of Christendom, in the gospel's blessed work of good men, He was pleased to break the oppressor's yoke from off the necks of His people; that word and ministry again stood forth in their primitive sanctity and purity. With that word for their guide, interpreted and illustrated by the light of primitive evangelical catholicity, as in reason it should be; inasmuch as primitive Christianity was not modelled after the New Testament, but was in full organization and operation before that Testament was completed; and this, therefore, is not the *source* of the Christian religion; but the *record* of it as *previously existing* under the personal instructions of CHRIST and His Apostles:—I say, with the word of GOD for their guide, as interpreted and illustrated by the light of primitive evangelical catholicity, the Christian ministry, preserved in the apostolical succession, through all the vicissitudes of the Church, counselling in the fear of GOD, and in the fear of GOD exercising its proper authority, brought the Anglican portion of the Catholic Church to that state of meetness for the rightful and successful prosecution of the high and holy trusts and responsibilities appertaining to it, in which it was our happiness to receive it.

Unfortunately, however, the Church thus brought to us, and commended to our confidence and affections, as restored to the evangelical and Catholic characteristics of the body of CHRIST, which had been overridden or displaced by antichristian perversions and corruptions, is to be distinguished, not only from the system whence it came out and was separated, but also from other systems, claiming to be reformed churches, which, however, have proved sources of endless distraction among Christians, and of multitudinous organizations, erecting, under the banners of private ambition, or party prejudice, or fanatical zeal, every variety of opposition to the true religion of the Bible. Changes from popery, and barriers raised against it, and alliances opposing it, and outcries in hostility to it, have been, and are, too often, but compromises of truth, and advances of deadly error, in other directions. The Christian will find ample material for most serious and suggestive reflection on this subject, in the testimony of history, and the results of candid and enlightened observation, touching the differences in character, in operation, and in past and present development, throughout the world, of that reformation which was conducted by the Anglican Church, and that which had for its champions LUTHER, CALVIN, and their associates and followers. Let him also know well what Holy Scripture and ancient authors tell of the Church of CHRIST in its primitive organization, establishment, principles, and operations; and then he can have little difficulty in ascertaining with which of those two classes of reformed Christians, in their various ramifications, that Church is now to be found.

A few serious practical reflections growing out of the truths set forth in this communication, may be suggested in a future one. B. T. O.

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To the Editor of the Churchman:

REV. AND DEAR SIR: The statement from the *Evangelical Catholic* in your paper of the 11th inst. of an "Anglican Presbyter," respecting "the church by the wayside" at Fort Lee, and the circumstances under which it has thus far been completed, and what he saw there, in his day's ramble with his hard-worked city brother on the Palisades, near the encamping ground, is an "o'er true tale." I can testify to the accuracy of every word of it. Not the half however was told, of the self-denying labors of the Rev. RALPH HOYT and his noble wife in this good religious work. I can add one or two items supplemental to what our Rev. brother from the West Indies, with so much of the simplicity of truth, has related. It was the 19th of December, 1851, when that true hearted woman commenced this edifice with her own hands, by drawing that stone, a square block of sienite of two tons in weight, on an ox sled, from the brow of the palisades of the Hudson, on which to place the corner of the church at Fort Lee. She did it with prayers and tears and a faith which never since has faltered. I was at her house soon after, and heard those prayers uttered and saw those tears flow when the work was over, and could not help mingling my own with them, for it was a day of deep emotion under that humble roof. The day before there had been a storm of snow and sleet, which for the first time that winter covered the frozen ground; the next morning the sun dawned on one of the coldest and brightest days of the season. It was early on that day that this woman, so full of faith and unflagging energy of mind, determined to begin the cherished purpose of her heart,—the erecting of a place for the public worship of Almighty GOD, where she might assemble with her neighbors. I know the owner of the team she borrowed for the purpose, and his kind hearted hired men who helped her to load the stone on the sled that day, and were deeply moved as she sat on it, and with whip in hand drove away the oxen to transport it to the spot where it was to fulfil her holy purpose. The surface of the earth glared with a coating of ice like glass, and the bright sun shed through the spray of the woods, now silvered over with the most gorgeous vestment of frozen rain ever beheld, all the colors of the rainbow. In the stillness of that bright cold morning and keen air the progress of the burden through the forest was clearly indicated, as the groaning sled moved slowly on, sending its echoes far around—I remember well the day. Its incident so deeply moved my feelings at the time, that in a letter to a friend at a distance I attempted to describe them, not thinking that the humble deed of this noble woman would ever reach the publicity the article of the Anglican Presbyter has given it.

I was told, a few days since, that she now has a Sunday School of 70 scholars under that "roof of rough boards." A person who has frequent, and knows from, personal intercourse with the family, also tells me, she rises at daylight on Sundays to provide for her family wants during the day, and see that her household of five children, the youngest under two years of age, with her husband, are suitably clad for the services of the LORD's House, which are to follow. All this duty devolves on her alone. Afterwards she meets the scholars at 10 o'clock in the morning and at 2 in the afternoon, and conducts all the exercises herself—and leads the singing, when her husband returns from officiating in the city at 4 P. M. and preaches to a crowded congregation under that roof. How she is able to endure through the great amount of labor that daily, with her Sunday services, falls to her lot, I am at a loss to conjecture. She keeps no hired help, I know, and has done all the work of her household with her own hands, even the washing and ironing of her family. So much has this latter circumstance, within the last week, moved the heart of one christian friend who heard of it since you published the article alluded to, that she transmitted $10 in order to relieve her of this hard duty, and requested her to procure another to perform it in her stead, during the hot months of summer. I have had these facts from good authority, and also that even within the last two weeks it was 12 at midnight on Saturday before she closed this work of the day and retired to rest, to rise at daylight on the dawning Sabbath and pursue her labors. As my Rev. brother from Jamaica, who is a stranger among us, has so far divulged what he saw at Fort Lee, to move the hearts of Churchpeople, and especially the ladies of our communion, by such an example of Christian energy in this noble wife of a clergyman of our Church, I may not perhaps have committed a more flagrant deed, in adding to his interesting article the additional testimony of "AN AMERICAN PRESBYTER."

I have been told that among other christian hearts that have been moved by the article of the Anglican Presbyter, in your paper, Mrs. SIGOURNEY of Hartford has since sent a contribution to help complete this church, the pecuniary avails of one of her minor literary efforts. This "Church by the Wayside" at Fort Lee, in view of what is now made public respecting it, ought to be a cherished object of persons of our communion. I fully agree with one, who, in his note enclosing his offering towards it, says, the Rev. RALPH HOYT and his *noble wife*, deserve the support of all good Churchmen.

THE CHURCHMAN.

NEW YORK, JUNE 25, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

The following communication came to us accompanied by a private note, from which it appears that the writer does not himself take *The Churchman*, and that for the reading of it in the case referred to he was indebted to the "politeness" of one of his neighbors. We mention this in order to prevent the impression, which might else be taken up, that the writer is one of our patrons, and so to be reckoned among those "who *generally* agree in the Church views advocated by *The Churchman*."

Since receiving the article, we have carefully reviewed the matter complained of; and we really must be excused for saying that we can find nothing in that matter to be sorry for or to retract. It was not exactly an "editorial review of the proceedings of the Virginia Convention," but merely an abstract of those proceedings as we found them reported in the *Southern Churchman*, made up for our department of Church intelligence, and interspersed by a few such droppings of thought as were naturally suggested by the matter. In our statements of fact and in our quotations we followed, with scrupulous exactness, the authority before us. We can discover nothing either in the substance or in the tone of our remarks, to warrant the inference that it is to us "a matter of congratulation, because Virginia is a *very low church Diocese*, to find that it has not been prosperous within its borders." We profess to regard the prosperity of the Church as of far more consequence than the questions about which we differ: we would gladly spare our time and strength from the agitation of those differences, and concentrate all upon the urging forward of "the good old cause," but that those differences are still made the argument of a most bitter and virulent war against the views, the motives, and the persons of such as hold in common with us. In this unrelenting warfare, Virginia seems to glory in taking the lead; and the late Convention of that Diocese, by putting forth insinuations against others, and congratulations of themselves, did what they could to invite and provoke some critical suggestions touching their own state. We spoke of "that highly-favored region," and "the highly-favored Diocese of Virginia," because, as our quotations showed, they evidently consider themselves highly-favored, and entitled to be looked up to and sighed after as a model of Churchmanship, in that they are free from all leaven of what is called Tractarianism; and they drop hints, that if neighboring Dioceses have not the same freedom to boast of, it is because of some lamentable blindness or some culpable delinquency on the part of their rulers. They take care to let the world know that such is the virtue and wisdom of their administration that there is among them no going to Rome, nor any *tendency* thither. So far all may be very well; we heartily wish there was no going to Rome anywhere: but their self-glorifications on this score, and their invidious comparisons, naturally suggest the inquiry, whether among them there be any *going* at all. When they, at the same time sanctimoniously squinting at their neighbors, glory in their freedom from any movements in a wrong direction, the question will needs occur, whether they are chargeable with movements of any kind. It has to be owned, indeed, that in some places the life of the Church does not run altogether clear of irregularities and exorbitances. These are certainly to be deprecated, wherever they occur: but they are sometimes the price which we have to pay for the blessings of a vigorous and stirring life; and perhaps they are sometimes needful, in the judgment of Providence, in order to keep or to make those duly humble, who might otherwise be overmuch elated with prosperity and success. Perhaps it is not ordinarily in the compass of human imperfection to have much life, without falling under the occasional discipline of these or similar checks and drawbacks; in which case we may well remember that wise saying of the wisest of uninspired men, that "our virtues would be proud if our faults whipped them not." And when these things are made the occasion of self-gratulatory twittings and pointings at our neighbors, may not one be allowed to intimate, in passing, that, after all, the life whence these spring may be nearly as good as that seeming want of life which thus invidiously glories in its exemption from them?

That we may not seem to be speaking at random, it may be well to refresh the reader's memory with a few "elegant extracts" from the late putting forth of the Virginia Convention. In the report made by the Committee on the State of the Church, and adopted by the Convention, we have the following: "We cannot sufficiently thank GOD, that if our laity are thus in any measure aroused, it is not by what they see in their own midst; but what they hear of as occurring in other dioceses. GOD be praised, Virginia has not had cause, thus far, to deplore defection to Rome, whether from her clergy or laity, and that so far from any tendency existing in the diocese in that way, we think the tide is manifestly setting back." And afterwards they enlarge upon the topic thus: "Twenty years ago our Protestant brethren, escaping from the misapprehensions which they had inherited or accidentally taken up, were beginning to turn towards our Church, as a communion in which they might enjoy freedom and peace, and cultivate Christian knowledge and spiritual religion with advantage. That movement has undoubtedly been checked by evils of which we have been speaking." While about it, perhaps we may as well repeat another passage. It is a very, very choice sprout or twig from the *hortus siccus* of Dr. SPARROW, acting as Chairman of the "Committee touching the subject of a Supreme Court of Appeal in the General Church:" "If judicial action is the desideratum to check Romanizing tendencies, it is quite superfluous to be providing a High Court of Appeal, until the Lower Courts have acted, and their action has been complained of as a grievance. But it is notorious nothing of the kind has taken place. The perverts have all gone without the slightest disciplinary handling. If anything is to be complained of, it is not that the Lower Courts have acted wrongly, but that the Church has allowed these men to hold Romanistic sentiments, and to go on changing till they became all-out Roman Catholic, and attached themselves formally to the Church of Rome, (as they had done long before in heart and spirit,) and *that* without one word of official warning,—one act of official censure;—if, we say, in view of this and other important features of this movement, which might be mentioned, the conclusion in our minds should be, that the evil is deeper than to be reached or remedied by anything so superficial as a Court, whether Superior or Inferior; then it is plain our eyes should be turned in another direction," &c.

Such are some of the terms in which the august Convention of Virginia exercise the right of censure on their neighbors. May we not reasonably apprehend, in view of these things, that the virtues of that body are growing a little proud? Does not the matter relish as if they were getting somewhat into an I-am-holier-than-thou condition? And yet it would seem, even according to their own showing, that there is scarcely more of life in the Church among them, than in a bag of dry sand. But what is specially note-worthy is, that they hint, in no very obscure terms, at fathering the blame of their own exanimation upon the exorbitances of vitality with which their neighbors are now and then afflicted. Have a few unhappy eccentricities of life elsewhere had the effect of scaring them to death? And even if such be the case, would they not do better to spend their time and strength in endeavoring to show that it is possible to be alive without any such eccentricities? Doubtless they are to be greatly commiserated and condoled with, that the faults of others should thus keep them from seeing any in themselves, and that the unwisdom of their neighbors should leave them no time for hatching their own eggs of wisdom into practical effect. May we not, then, retort upon our correspondent somewhat thus: Would it be a matter of congratulation, because the Church shows scarce any symptoms of life in Virginia, to find that in other Dioceses her life sometimes breaks out into ugly developments? Our correspondent will pardon us, (will he not?) if we suggest that it may be well to use a little philosophy, and consider whether the difference between Virginia and other Dioceses be not something thus: That in these the Church keeps all the while moving, and therefore sometimes moves wrong; whereas in that she never moves wrong, because her powers of motion are sadly benumbed with paralysis. Bearing thus in mind how the blessings of Providence are sometimes distributed, he may the better understand how, as he probably does not wish to change places with others, so neither are others over-anxious to change place with him. At all events, if Virginia Churchmen will needs claim the prerogative of leaving their own business and minding their neighbors', then we shall be apt to claim the prerogative of calling attention to their self-forgetting and self-sacrificing virtue.

As to what our correspondent says about Bishop MEADE, it may be enough to answer, that we made no mention of the Bishop at all, save to record the simple fact, as given in the *Southern Churchman*, that the Convention had in some sort made itself a party to his action in the case of Bishop DOANE. This, however, was not because we had no other thoughts to utter on the subject, but because, in our view, it is not well to be uttering such thoughts as we had, concerning the Bishops of the Church. To have spoken our minds freely, besides being wrong in itself, would have looked too much like sanctioning that mean and miserable hunt of obloquy, with which certain Churchmen of the Virginia stamp have long been pursuing the Bishops of Maryland, New Jersey, and Michigan. We long ago determined neither to set any such examples ourselves, nor to follow any such when set by others. We were therefore careful in this case to exercise all becoming reserve and self-restraint; though we now confess it was purely for the sake of the office, not of the man. What virtues he may have at home, we know not; but we must needs think that he does not stay at home so much as he might, to exercise them. We will venture, further, to remind our Virginian brethren, that, in the judgment of some very good men, none are so hopeless as they that have no bowels. We cannot but hope, moreover, that the little life which the Church has in Virginia will not be seen manifesting itself chiefly in a hungering and thirsting after the agonies and tears of such as do not entirely hold with them in opinion. Indeed, to be short with the matter, our correspondent's outcry upon us touching Bishop MEADE, reminds us potently of the lines,

> So full of artless jealousy is guilt,
> It spills itself in fearing to be spilt.

A few words on one more topic, and we have done. Our readers will not fail to notice how it is thought to be a special merit, that the cause is kept back in Virginia by the imposing of tests and conditions of membership unknown to the Prayer Book, or to any other ruling of the Church, as such. Their supersanctified strictness touching amusements is all of a piece with the course pursued of late by certain New England Congregationalists in excommunicating such as would not swear themselves teetotallers and abolitionists. Now, probably none will question that it is for the Church to wean her children from the fleeting pleasures and allurements of the world, and knit their hearts to such as religion provides. To educate them up to something nobler and better than dancing, is indeed most desirable; and the Church is or ought to be the best of all schools for this purpose. But our Virginia brethren seem to think in an especial virtue in themselves, that they have made the proper end of churchmembership a preceding condition thereof. They are evidently full of that most absurd and mischievous notion, at once the offspring of fanaticism, and the parent of sectarian anarchy, that no man can be a Christian, and therefore none ought to be allowed in the Church, till he have first undergone a radical and entire change of heart. Now Scripture teaches, and all ordinary experience proves, that there is and can be no such change, save as a very slow and gradual process. And the very object and design of Churchmembership, and of all the means of grace connected therewith and following therefrom, is to help us in carrying on this life-long process. Truly one would suppose, that if a man must have a radical and entire change of heart,—if his mind must be fully robed in spiritual sweetness and beauty, before or at his coming into the Church, then he might as well not come in at all; there being in that case nothing for the Church to do, nor any adequate reason why he should encumber himself with her help. Is not this much the same as if there should be a divine institution for aiding and enabling our unfledged nature to grow and put forth wings wherewith to fly to heaven; and then the being already able to fly should be insisted on as a necessary title to the privileges of that institution? If we would really benefit men and make them good, our best way is not to begin by being wise beyond what is written; and in overdoing our tests we are taking the surest course either to make men hypocrites, or else to feed their self-flattering conceit with the notion that they have already reached that pitch of goodness which in this life they cannot but need to be always seeking. Few can have failed to observe that those Christians who begin by being ripe, are apt to grow horribly sour before the end. It were better their ripeness should be longer in coming, so that it may bring sweetness when it comes. One of the evils resulting from the proceedings in question is the leading people to mistake their mental or sentimental paroxysms for the special working of the SPIRIT, or to think that supernatural, which is merely unnatural; and so causing them to enter the Church already so good in their own esteem, as to make it their study rather how they may reform the Church, than how she may reform them. They thus naturally come to value themselves in proportion to the number and intensity of their holy indignations; and their piety prefers to show itself in assumptions of total depravity in all whose experiences and ways of thinking are not the same as their own. What strange arts and methods of brotherly kindness have grown from this sort of culture, need not be told: we have seen too much of them already; the effect in our day being to make men take pleasure in inflicting pain upon all who find pleasure in such things as dancing with their friends, and holding what are called Tractarian sentiments. In the best men there are many things, no doubt, to be guarded against; but nothing more so, than this aptness to exchange those vices which naturally make men think less of themselves, for such as have the effect of exalting men in their own conceit, and of filling them with self-righteous bitterness and intolerance against every one who will not prefer their doctrine and discipline to those of the Church.

Our correspondent may have gathered, by this time, that the effect of his article has not been to make us retreat. We have taken care not to go so far now, but that we can go still further, should occasion be given.

"VIRGINIA CONVENTION."

MR. EDITOR: I have read with *deep regret*, your editorial review of the proceedings of the VIRGINIA CONVENTION, published in your issue of the 4th inst. The *tone* of that article is, permit me to say, offensive to to the Christian taste of many of your readers, who *generally* agree in the Church views advocated by *The Churchman*.

Would it be a matter of congratulation, because Virginia is considered a *very low church Diocese*, to find that it has not been prosperous within its borders? Such is the inference from your article. Is an honest difference of opinion in matters indifferent, while there is an entire conformity to the *authority* and *teachings of the Church*, to be made the ground of a charge of moral delinquency, and to be assailed with sneer and inuendo? Alas! are we not wounding CHRIST in the house of His friends, and throwing stumbling blocks in the way of the advance of that Church which CHRIST has purchased with His most precious blood? Are we not, by such a course of action, giving the enemies of GOD's HOLY CATHOLIC CHURCH cause to rejoice? Are not such articles calculated to wound the cause we honestly desire to promote? That there are a few *Radicals* in our Diocese I do not deny—but, sir, "*we are brethren*." The large majority of the Virginia Clergy eschew *all ultraisms—high* or *low*. They regard the controversies of the present day, as mere appeals to contradictory human authorities, and receive the Prayer Book in its simple integrity, as a rule of Scriptural interpretation, and contending for *Apostolic order and Evangelic doctrine*, they are content to do and suffer the will of the LORD. The result of this character and action is, that so far as human judgment can determine, the LORD is gathering within their border a goodly number, who *renounce the world in earnest*, redeem their baptismal vows, and are exerting a sanctified influence. If our confirmations are not large, it is because our clergy, following the example of the Primitive Church in its best and purest days, recommend to the Bishop for that sacred rite none who attend *theatres, public balls*, and *amusements* calculated in their tendency to promote a worldly spirit, and to encourage "the lusts of the flesh, the lusts of the age, and the pride of life." The cause of the small attendance upon the late Convention, was the remoteness of the place of meeting and the heavy expenses incurred by those distant from the lines of public travel. In relation to the resolutions adopted with reference to Bp. MEADE I have one word to say. I envy not the man who can find it in his heart to impugn the purity of motive and sincerity of purpose which actuates that good and venerable man. He may err sometimes in judgment, but I know of no man in his Diocese who questions his Apostolic integrity and honesty of action. That he did not act from choice, but from the most solemn convictions of duty in the New Jersey case, we all believe. From his first entrance into the ministry to the present day, Bp. MEADE has made as many sacrifices to promote the cause of CHRIST and His Church as any prelate in any county. His whole life has exhibited a stern and unyielding devotion to duty, replenishing from his own purse, the exhausted coffers of the Church, and guarding with the vigilance of an ATHANASIUS the faith once delivered to the Saints. It is for this cause that while many of the clergy of Virginia entertain higher Church views than their Bishop, they nevertheless venerate their Diocesan, and admire his primitive purity and integrity of character.

At the last Convention the preamble and resolutions introduced by Mr. CONRAD, were objected to by *many*, because of their unfortunate allusion to the case of the Bishop of NEW JERSEY. They did not wish directly or indirectly even by the remotest inference to allude to those affairs in Conventional action. Others were opposed, because Bp. MEADE needed no such endorsation.

The preamble was objected to; but the Convention were ready to express their deep sympathy in the Bishop's affliction, and their entire confidence in his purity and integrity in all his official acts, in the Diocese and out of it. The resolutions reported by the Committee were with the truest sincerity adopted unanimously. It was my misfortune to be among those who would have voted against the original resolutions. I believe that the Bishop of NEW JERSEY has been unfortunate and imprudent, but not criminal, and that, after the decision of the Court and action of his Convention, he should have been left alone. But at the same time, I believe my Bishop, with probably more light before him, thinks differently, and I am rejoiced to find that we have an officer in our Diocese, who is above reproach, but without fear in the discharge of what he esteems to be a solemn and imperative duty. I do not think my Bishop infallible, therefore I differ with him in judgment; but I have the utmost confidence in his purity and integrity. As one therefore of "*the few*" to whom you refer, I have felt constrained to declare the position occupied by myself and others in objection to Mr. CONRAD's resolutions. The objections were first made by a layman of the city of Wheeling, a gentleman, whose intelligence as a churchman and whose piety as a consistent Christian, no one who knows him well can doubt, and I feel assured that I do not err in classing him in the same category with myself, as far as his views and feelings on the subject are concerned.

I appeal to your courtesy to give this hasty written article a place in your columns, and most heartily unite with you in the sincere prayer, that the dissensions and discords of the ONE CATHOLIC CHURCH may be all healed; that we may all see eye to eye, and unite heartily in the unity of the spirit and the bonds of peace, in contending for "the faith once delivered to the Saints." M. D. J.

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EMBARKATION OF EMIGRANTS TO LIBERIA.—The bark *Adeline* received on board last evening, one hundred and thirty-four emigrants for Liberia. Ninety-six of these people are from Tennessee, and the remainder from this State—twenty-seven belonging to respectable colored families well known in Savannah. They leave here many sincere friends, both among the white and colored people, and fervent prayers for their safety and success. They are well supplied for their voyage and many months after their arrival in Africa. We learn that two benevolent Ministers of the Gospel, the Rev. Mr. DYKE, a Presbyterian, and the Rev. Mr. SMITH, a Methodist, came with the emigrants from Tennessee, remained with them during the ten days of their encampment near the city, shared their humble accommodations and fare, and stood by them at their embarkation, distributing among them Bibles given by the Bible Society.—*Savannah Georgian, 11th.*

SIGNS AND TOKENS.

With many it is a SIGN AND TOKEN for good that the Church is not distinctively taught or understood; that her teaching of the young and her doctrine in the pulpit should have no marks of her own. This is their way of being spiritual, evangelical, earnest, progressive. Hence we have more in our fold than any of the denominations have in theirs, who, not relishing distinctive teaching, by their smiles and frowns, their talk and gifts, do all they can to confound us with the sects. Hence we see the Baptists, Methodists, and Presbyterians, working earnestly for themselves, each to extend their peculiar views. Congregationalists scatter a little in their efforts like low churchmen, we suppose, because they have nothing distinctive to rally upon. An illustration of this was lately given in a neighboring city. The American S. S. Union met to raise funds. No Baptists or Old School Presbyterians or Methodists were there to give money. They have withdrawn, consistently, to the support of their own institutions, which teach their distinctive form of church and doctrine. But members of the Church were there strong, and gave some $1000, and others less, amounting in all, we judge from the published proceedings, to two-thirds of what was pledged at the meeting. If any one supposes there is or could be a strictly Church object for which the same persons would have given so freely, we think he is altogether in error. The religion, the zeal of such persons, lies in working with and for those out of the Church—this is their mark, their boast is, that they have a liberality that is all-embracing, and ranges in a more heavenly expanse than is common to their narrow-minded and less zealous brethren.

Now, mark that they have less regard for the peculiarities of their own Church than the principal denominations have: mark what these latter are doing—their zeal to extend the Church as they have it; confining all their means and influence within it, and teaching their children to do so after them. See how they are withdrawing from all general societies, declining to use their books or give them any aid. And what must we think of the Churchmanship of those who refuse books and instruction emanating from the Church, and prefer and adopt the books of an institution that was proved of purpose to dropt the title of Bishop and all allusion to the Church, and by so doing completely to have Puritanized a Church book in order to fit it to its use; swamping the Church in its fog and mire. This is the institution for which they have given so liberally—one that can talk of prayer meetings, anxious seats, and telling of experience to deacons and elders, but must not for its life—to speak of a Bishop, or of Baptism except to guard the young against expecting any benefit from it—its editing and publishing, all its affairs confided to laymen! Is not this ignoring the Church altogether, and making it or something better than it out of man's carving?

No doubt these men are sincere; yes, they are so sincere, so convinced of the great and glorious work they have in hand, that we cannot expect them to pause long enough to consider of an objection, much less, to find reason for a change. Nevertheless, we shall say that in our view they, and all like-minded persons, are doing immense harm; better not live at all than to live to such ends; better, a great deal, turn any thing, short of apostasy, than stay in the Church and carry on after their fashion. They dishearten all who would work for the Church—they draw many from their fidelity to it—they cool the love of many—they declare to all about them that there is a more excellent way of doing good, and that they find more genial spirits to work with out of the Church than in it; in short, that nobody is to be so little trusted as their brethren—no Church has so little religion in it as their own, and that we must fly round and join ourselves to the hosts without, or perish and leave the world to perish. Now this, though legitimate, is yet a pretty sort of lesson to be illustrated by the life. Such preaching it is that, acted out in so many ways and actings that it would be strange if it was all without effect—it tends to all the death, and unbrotherly stagnation, and indifferency to the Church, we may so justly complain of. We have a Church—the Apostles' Church and doctrine—a liturgy wherein holy men of old offered up their devotions, and we say that all men "diligently reading Holy Scripture" may find the same therein. We say we have something and have something to stand on—we have hold of a line that connects us through the Apostles with CHRIST, and that line is *one*—and ever running along the courses of truth and authority. Thus armed and forewarned of duty we falter, break out of the way, and wander off like sheep which have no shepherd and no fold. We must as Churchmen pretend to a great deal more than we respect—we must be pretenders, if there is nothing in the lowest view of our profession and faith, more worthy of all our zeal and means than aught that can be found in the separating and disagreeing creeds and practices of all men and ages beside. If we have the truth, and others have it not in so far as they differ from us, can we be faithful to it, or can we hope that others will find it, when we go over to them as though we had it not, and cared nothing for having it? So acting, we drag along our alliances to them—we put in peril, so far as we can do it, all the treasure of the Church—betray all truth and all the distinctions the truth is appointed to make, by a life-testimony that one thing is as good as another. The truth is such a thing as not to be so known, so kept, so defended—such a thing as will not bear compromising; such a thing as sits on the mind to control it and to receive homage from it as its lord, and not there to be coaxed this way and that, to be cheated out of its dominion, to be flattered and stroked down to let us do as we will, be masters and obey none. Granting we are in the Church, or in the best form of it, as they say themselves, how can such brethren doubt that their efforts and funds are wanted at home and could be employed there to much better effect? By their staying in the Church, it is to be presumed, they regard her ministry, liturgy, and standards of doctrine as scriptural, and on the whole to be preferred to any other. Therefore, if they will be consistent, will be evangelical and useful in the best sense and on the largest scale, they must add their life and power to the life and power of the mass; must not be disaffected with the differences of the household, or make them greater by reproaches and distrust; must not refuse to work at all because all will not see and act exactly as they do, but should overcome differences by striving together according to the working of the SPIRIT. Admit the Church has in it those who take wrong views of her nature—those in whom the worldly spirit abounds—those who rely too much on forms, not valuing it as they should be in any sense, yet improvable; and suppose all the life in the Church—all the faith, hope, love, and repenting,—the growth of the SPIRIT in redeemed humanity—were working in it as a unit towards the end of purification, the throwing off of evil, the shedding of the scales of sloth and the finding of a more elevated life, would not our life-duty be thus carried most effectually to perfection—would not the spirit of brotherhood, the spirit of truth, the spirit of life and glory come out of it? No doubt it would make us as a city set on a hill—each other's church, would meet and mingle, and the comfortable light and warmth thereof would drive away from us "all strange doctrine," and the melting power of grace on stoney hearts would make a soil for truth to take root in and bear fruit. This would be the way to weed out error, to be evangelical, to be Church-like—to bear much fruit as the branches of the true Vine, to have strength individually and collectively—to enter into and share in the Church's victory over all her enemies. Now a course like this must be a duty, if we have reasons and convictions, justifying our being Churchmen; and acting inconsistently, as we must do, in doing little for the Church and saying by our example that we cannot be as useful in the Church as in drawing with those out of it, giving our influence and means to be used by those who disown the Church, and would refuse to act with us except when they may so use us, we are, to say the least, a blasting discouragment to those whose convictions oblige them to work exclusively in the Church and who find field enough there for the full action and sympathy of every human spirit. We leave things at loose ends in the Church as far as we are concerned—we complain much and do little—we make ourselves the disaffected members of a household—and if none were more faithful and had no more regard for it, that house must go to ruin; the enemy would come in and take it, and there would be none to resist. Let all Churchmen adopt the course of those who give their funds liberally to support institutions and interests which are spreading through the land a teaching in which there is no ministry, no sacraments, no church, but a sort of lay committee carriage which sets itself up above all that is called such; let them fear so much as to let a child read the catechism or any book that in any sort connects grace with the sacraments and offices of the Church, and what sort of a generation would follow?—Things would get so wrong that men would become mad for reform; and we think all men then would be able to see if the only way to be evangelical is to take such a course. If it would not take too long, and we were sure the ruins would be well repaired, we might wish to see such principles carried out, just for the moral of it. There are some things we must straighten out before we can see their use, and this is one.

At the aforesaid meeting to "raise the wind," we see that an attempt was made to work on some of the Philadelphia Churchmen, we suppose, by telling them there was a desire to take the American S. S. Union to New York—it would be a reproach to have it taken away. Now we have heard of no such desire, and we covet no such honor. We advise the Union to stay where it is, if it counts on the aid of Churchmen; but we are not certain it is fair to use an argument of this kind, so apt to stir up blood and corrupt the motive of giving to so sacred an object. Competition for mere honors is rather a questionable propriety in religious matters. This is being wary to catch men.

We will here close by repeating—that the way in our view to make the Church pure, and to gain a care for it, is to labor for it, to make sacrifices for it—the exercise of our christian virtues in it and for it, is that in which she will be enabled to rise and shine, and become so pure that we can find nothing pure beside her—so extended that we cannot go from her—her learning, her good works, the devotion of her pastors and people becoming the admiration of the whole earth and swallowing up all by their own choice.

THE CHURCH AT HOME.

Rhode Island.—The Annual Convention of the Diocese was held in Grace church, Providence, on Tuesday the 14th inst. After the usual services, the Rev. G. W. Hathaway was called to the chair, and was afterwards elected President of the Convention. Little business, save of a merely local interest, was done till the second day of the session, when the following elections were made.

Delegates to the General Convention.—The Rev. Nathan B. Crocker, D. D., the Rev. Silas A. Crane, the Rev. Henry Waterman, the Rev. Darius R. Brewer, and Messrs. Robert H. Ives, George S. Wardwell, William T. Grinnell, and Ezra W. Howard. *Substitutes:* The Rev. T. H. Vail, the Rev. Samuel Penny, the Rev. J. H. Eames, the Rev. G. W. Hathaway, and Messrs. J. H. Gilliat, David King, M.D., Edward Walcott, and Austin Garney.

Standing Committee.—The Rev. Dr. Crocker, the Rev. Messrs. Taft, Vail, and Hathaway, and Messrs. Burgess, Waterman, Wardwell and Walcott.

Trustees of the General Theological Seminary.—The Rev. Dr. Crocker, the Rev. Benjamin Watson, the Rev. H. Waterman, and Alexander Duncan, Esq.

Among the resolutions passed was one amending certain Canons, so that in case of a vacancy in the Episcopate the President of the Standing Committee shall be *ex officio* Chairman of several Boards mentioned in those Canons. Also, one to appoint a Committee to take measures for erecting a monument to their late Bishop. Also, one directing the Standing Committee to invite Bishop Williams to perform Episcopal services in the Diocese during the ensuing year. This latter, of course, was in consequence of their failing to elect a Bishop, the Clergy, after a trial of half an hour, having reported that they were unable to agree upon a nomination, thus leaving them without a Bishop the coming year.

Connecticut.—The Annual Convention of the Diocese met in Trinity church, New Haven, on Tuesday the 14th inst., and continued in session through that and the following days. The opening sermon was preached by the Rev. Thomas M. Clark, D.D., of Hartford. The *Calendar* describes it thus: "It was an earnest, able, practical, and well-digested discourse, suited to the times, and showing the work which the Church is called on to perform in these times of singular peril. It was nearly an hour in length, and was listened to throughout with the most undivided attention."

From the Bishop's report it appears that during the past year there have been five persons ordained to the Priesthood, and eight to the Deaconate, two rectors instituted, two churches consecrated, 822 persons confirmed, and that there are now 19 candidates for Holy Orders.

On Tuesday evening, Bishop Williams preached a sermon in behalf of the Society for the Promotion of Christian Knowledge, which is described as consisting of "the rhetoric of facts and the logic of statistics." The next day, a report and resolutions touching the same Society were discusssed with much animation, and it was agreed to raise 50 cents for each communicant in the Diocese, for the purpose of giving greater efficiency to the doings of the Society. An amendment, also, was made in the Constitution, giving the Convention power to elect substitutes, as well as delegates, to the General Convention, vacancies having hitherto been filled by the Bishop. The amendment also gives the Clergy and Laity each a negative on the elections made by the other; each order having formerly elected its own delegates independently. The elections for the coming year resulted as follows:

Delegates.—The Rev. Drs. Croswell and Mead, and the Rev. Messrs. R. A. Hallam and A. C. Coxe; Messrs. H. R. Harrall, R. J. Ingersoll, Erastus Williams, and S. H. Huntington. *Substitutes.*—The Rev. Drs. Coit and Clark, and the Rev. Messrs. Goodwin and Beardsley; Messrs. S. P. Beers, Daniel Russell, Horace Whittaker and Philip Ripley.

Standing Committee.—The Rev. Drs. Mead and Coit, and the Rev. Messrs. R. A. Hallam, J. L. Clark, and T. C. Pitkin.

The *Calendar* winds up the report of proceedings thus: "The whole proceedings of the Convention, which adjourned *sine die* about 6 o'clock on Wednesday evening, were characterized by the greatest harmony and the utmost good feeling. The debates were able, interesting and courteous, and nothing occured calculated to produce an unpleasant recollection or to foster a spirit at variance with the dictates of Christianity."

Indiana.—On Sunday the 5th inst., the Rt. Rev. the Bishop of the Diocese held an ordination in St. John's church, Lafayette, and admitted to the Priesthood the Rev. Messrs. James Runcie, Daniel E. Loveridge, and Albert Bingham. The candidates were presented by the Rev. T. R. Huff, who, together with the Rev. Messrs. Homer Wheeler and Joseph S. Large, joined in the laying on of hands. The sermon was by the Rev. David D. Van Antwerp.

The Annual Convention of the Diocese met in St. John's church, Lafayette, on Thursday the 2d inst.; all the Clergy but one, and a large number of Lay Delegates, being in attendance. Among the Clergy present, was the Rev. Patrick H. Greenleaf, of Boston, rector-elect of Christ church, Madison. The Delegates to the General Convention are as follows: The Rev. Messrs. J. S. Large, C. A. Foster, George Fiske, and J. C. Talbot; Messrs. J. M. Moore, P. P. Bailey, J. B. Howe, and W. H. Law.

Michigan.—A correspondent of the *Gospel Messenger*, writing from Detroit, gives the following interesting account of the latest doings in the Diocese:

> Our Annual Convention, which has just closed, was very fully attended; and, as is usual, in this Diocese, was most pleasant and harmonious.
>
> The Parochial Reports, which were read by each clergyman present, gave evidence of the prosperous condition of the Diocese, and, together with the Bishop's excellent address, show that a greater number have been confirmed since our last Convention, in November, than during the same period in any former year.
>
> Several important matters, affecting the interests of the Diocese, were brought up, and fully considered by the Convention; and none of greater importance than the effort made to free the Bishop from his parochial labors. His parish duties are more than enough for the most active and diligent clergyman, and it is suprising that with all these onerous duties he has been enabled to perform so many visitations.
>
> His own congregation have built him one of the most beautiful gothic church edifices in the West, at a cost, with all its furniture, of $41,000, every dollar of which is paid, and a surplus left, which, together with $5,000 raised (almost in a day), has been applied to purchase a neat and complete parsonage adjoining the church. These sums, in connection with other collections made in the church, have amounted to *forty-seven thousand four hundred and seventy dollars*, and have been actually paid within the last eighteen months. We doubt, Mr. Editor, whether any similar effort has been so promptly and cheerfully made in any other parish in the country. It shows most conclusively how deep is the attachment to the principles of the Church in this city.
>
> Our beloved Diocesan has gained for the Church many friends, by the distinguished and decided part he has taken in rescuing the Free Schools from the Jesuitical attempts of the Roman Catholics to destroy them. He has again showed that the Church has no affinity with Rome, and that her true sons will be always ready to defend her against the thraldom which that corrupt body is again attempting to impose upon the nations of the earth.

DR. McMURRAY'S REPORT.

The *Canadian Churchman* of June 9th, with a Supplement stretching out to twice its usual length, is nearly all filled with the proceedings of the Diocesan Church Society, of which we made some notice last week. It were a long story to tell with what an excellent spirit those proceedings were pervaded. All was full of life and impassioned zeal, yet there was not the slightest jar or grating of oppugnant elements. Not the least interesting part of the proceedings was the Rev. Dr. McMurray's Report to the Bishop, giving an account of his late travels in the United States; which Report we subjoin, from a corrected copy sent us by the Author:

My Lord,—Having had the honor of being appointed by your Lordship as the agent of Trinity College, for the purpose of soliciting aid from our brethren in the United States towards the erection of that Institution, it affords me very great pleasure to be enabled to make the following detailed, but I trust otherwise satisfactory Report. Agreeably to the instructions received from your Lordship, I left my parish on the 13th of May, 1852, which was as early as my health would permit, having previously had a severe attack of illness, and reached New York on Saturday, the 16th.

I lost no time in delivering the letters with which I was supplied by your Lordship, and in the absence of an acting Bishop, I called upon the members of the Standing Committee, not only to obtain their permission to solicit contributions in that Diocese, but also to ask their advice as to the best method of proceeding. Permission, I am happy to say, was readily granted, and there seemed to be but one opinion as to the course I should pursue, namely, to call a public meeting of the clergy and laity at an early day, to be held in some central place, and to lay before them as full a statement of our case as possible.

During the week, I called upon several of the clergy of the city, and was pleased to find that they all concurred in opinion with regard to the public meeting, which relieved me from further anxiety as to the preliminary step to be taken, and plainly indicated the course I should pursue. I immediately prepared a circular letter, and addressed a copy of it to many of the clergy and laity. The day fixed for the meeting, the 27th, unfortunately proved very stormy and wet, and consequently the attendance was but small. It was not thought advisable to organize the meeting, and it was, therefore, proposed to appoint another day and a more convenient hour. Monday, the 31st, was named, at one o'clock P. M., in the Sunday school room of St. Paul's church, which was cheerfully granted for that purpose.

On Sunday, the 30th, I attended divine service, and assisted in the church of the Ascension. The attendance on the 31st being much larger than on the former occasion, the meeting was organized, and the chairman called the agent of Trinity College to lay before them the object of his mission to the United States.

I then read a brief statement of the origin, progress, and necessities of Trinity College, at the conclusion of which the following resolutions were moved and passed unanimously:

> *Resolved*, That the meeting has heard with deep interest the statement of the Rev. Mr. McMurray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy, and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of Learning, in which the principles and doctrines of the Gospel of Christ shall have their legitimate influence.
>
> *Resolved*, That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days from her venerable societies, and from many of her enlightened and philanthropic members, and recognize the obligation of repaying this debt, as we have the ability and opportunity, by aiding in such enterprises as the one now presented in the application of Trinity College.
>
> *Resolved*, That every movement towards a mutual interchange of good offices between the Churches of England and America is regarded with the deepest interest by American Churchmen, and that we feel bound to promote such interchange by every means which Providence has placed in our hands.
>
> *Resolved*, That the Rev. Drs. William Berrian, Stephen H. Tyng, Edward Y. Higbee, Benjamin I. Haight, Samuel R. Johnson, Francis Vinton, William A. Muhlenberg, Samuel Seabury, Francis L. Hawks, and the Rev. Messrs. Samuel Cooke, G. T. Bedell, and I. H. Tuttle, the Hon. Luther Bradish, and Messrs. William H. Harison, Anthony Barclay, British Consul, William H. Hobart, M.D., Cyrus Curtis, George T. Strong, Anthony J. Bleecker, E. H. Gililan, and G. A. Sabine, M.D., be requested to act as an Advisory Committee to assist the Rev. Mr. McMurray in his application to the Churchmen of New York, and that they have power to add to their number.
>
> Before the adjournment of the meeting, the Chairman proposed that the address and resolutions should appear in both of the Church papers, and in as many of the secular papers as possible.

Having proceeded thus far satisfactorily, the next step was to devise some method for carrying the foregoing resolutions into effect. It was therefore deemed desirable to convene another meeting to be held in the Sunday School room of the church of the Ascension, on Tuesday evening, the 8th of June, at 8 o'clock.

After a good deal of deliberation at this meeting, as to the most efficient method to be pursued, the following resolutions were proposed and adopted:

> *Resolved*, That this Committee advise the Rev. Mr. McMurray to commence his work by a direct personal application to the members of the several Episcopal congregations in this city and Brooklyn.
>
> *Resolved*, That the Rectors and Clergy of the several congregations be respectfully requested to give their aid to the Rev. Mr. McMurray, by sanctioning and recommending to the attention of the Laity his address, as the agent of Trinity College, Toronto.
>
> *Resolved*, That the Rev. Mr. McMurray be advised to aim at the establishment by each congregation, of at least a scholarship in Trinity College, Canada West, and to keep distinct from each other the contributions of the several congregations.
>
> *Resolved*, That this Advisory Committee request the Rev. Mr. McMurray to procure the appointing of a service in Trinity church, on Tuesday next, the 15th of June, to celebrate the close of the Jubilee, in unison with our brethren in the Church of England.
>
> *Resolved*, That the rector of Trinity church be requested to invite the presence of the Clergy and Laity of New York and neighborhood, and to appropriate the offerings on that occasion to the objects of the Rev. Mr. McMurray's mission.
>
> *Resolved*, That the proceedings of this meeting be signed by the Chairman and Secretary and be published.

In accordance with the fourth resolution, I waited upon the Rector of Trinity church, and solicited from him the appointment of a service to be held in that noble edifice on Tuesday, the 15th of June, to celebrate the close of the Jubilee in unison with the Church of England. The Rector at once complied with the request, and issued the following circular to the Clergy and Laity of New York and its vicinity:

> On Tuesday next, June 15th, the day on which the closing service of the Jubilee year of the Venerable Society for the Propagation of the Gospel will be held in Westminster Abbey; there will be morning prayer, a sermon, and the administration of the Holy Communion, in Trinity church, at half-past ten o'clock. The alms collected at the offertory will be appropriated to Trinity College, Toronto, Canada West, in response to the application for aid which is now made through the Rev. William McMurray. The Clergy of the city and vicinity are respectfully invited to be present, and to assemble in the north vestry room at ten o'clock.
>
> The Rev. Mr. McMurray is invited to attend as one of the officiating clergymen. (Signed), Wm. Berrian, Rector.

On Sunday, the 6th of June, I attended Divine service in Calvary church, and assisted the Rector; and in the afternoon I preached in the church of the Holy Communion.

On the 9th, proceeded, by invitation, to Bridgeport, to be present at the Annual Convention of the Diocese of Connecticut, where I had the pleasure of being introduced to the Rt. Rev. Bishop Brownell, and to the Assistant, the Rt. Rev. Bishop Williams, and likewise to many of the Clergy. As a mark of respect to the Church in Canada, the Senior Bishop invited me to take my seat within the rails of the chancel.

I gladly availed myself of every opportunity which presented itself of attending the Conventions of the Church, and the commencements of colleges, as it afforded me a ready access to the Bishops and the Clergy, to whom I could make known the objects of my mission.

On Sunday, the 13th, I preached in St. George's church, New York, in the morning, and in Calvary in the afternoon.

Tuesday the 15th, being the day appointed for the Jubilee Service in Trinity church, I attended by special invitation, and took a part in the service. The sermon was preached by the Rev. Dr. Higbee, and was most eloquent and appropriate. The collection at the offertory amounted to $1,121 60, one thousand dollars of which were contributed in gold, as the noble and generous offering of the corporation of Trinity church to Trinity College.

On the morning after the imposing services in Trinity church I received a letter from the Rev. Dr. Higbee, enclosing me one which had been sent to him with a donation from a gentleman of well known liberality in Troy—a copy of which I here insert to show the deep interest which was felt in behalf of our College by those at a distance:—

> Ida Cottage, June 12th, 1852.
>
> *Rev. and dear Sir*,—I am very much obliged to you for your kind invitation, and should like nothing better than to be present at the concluding services in Trinity church. I am afraid, however, that I shall not be able to go down. I have heard it has been proposed to make a collection in your church on Tuesday next for Trinity College, Toronto. If this should be done please endorse the enclosed Draft, and add it to the collection for me. I told the Rev. Mr. T. to say to the Agent of Trinity College that if he would come to Troy, I for one would give him $25. I think now, however, it would be better to send my offering to you. In case there should be no collection in your church, for the purpose, please give the Draft to Rev. Mr. McMurray with my best wishes, and say, we should be happy to see him, if he should come this way. I hope you will make a great collection for the College on Tuesday. The whole Church, on both sides of the Atlantic would feel the good effects, and it would be a glorious termination of the Jubilee.

On Sunday, June 20th, I preached in Christ church and in St. Anne's, Brooklyn. From the 7th to the 29th of June the whole of my time was occupied in soliciting contributions from the leading members of St. George's church, and Calvary, agreeably to the recommendation of my advisory committee, which was neither an enviable nor a light undertaking, but which I resolved to carry out to the letter, in order to give the plan proposed by them a fair trial. From St. George's congregation I received $365, and from Calvary, $155. It was soon discovered that the recommendation contained in the 3d Resolution of the last Meeting, with regard to a scholarship from each congregation, could not be carried into effect, and it was therefore determined to leave the contributions entirely at the disposal of the Council of Trinity College. On the 29th I left New York for Riverside, near Burlington, the beautiful residence of the Rt. Rev. the Bishop of New Jersey, by whom I was kindly received and hospitably entertained. The Bishop entered most heartily into the object of my mission, and gave me the following commendatory letter to the Clergy and Laity of his Diocese:—

> *To all who love the Church of England, and desire her good*,—This will commend the Rev. Wm. McMurray, A.M., a Presbyter of the Diocese of Toronto, enjoying the confidence of his Bishop, and honored as his representative to solicit contributions in aid of Trinity College, in that Diocese. There is no Bishop in the communion through whom we have received the Apostleship whose labors have been more abundant, and now, at an advanced age, his duty to the Church has called him to an enterprise of the greatest difficulty and responsibility, but of still greater value and necessity. I have sympathized with him most deeply in his great effort, and I am glad that the members of the sister (once the daughter) Church, are now to have an opportunity to aid in its promotion. To all to whom these presents may come I recommend it earnestly; and humbly supplicate God's blessing on the enterprise, and all who are engaged in it.
>
> (Signed) G. W. Doane, Bishop of New Jersey.

On taking my leave of the Bishop, he put into my hand a volume for Trinity College, in which I found written—

> To Trinity College, Toronto
> From the Rev. Charles Forster,
> By the hands of the Bishop of New Jersey,
> and in remembrance of the Rev. W. McMurray's most pleasing visit
> at Riverside, 30th June, 1852.
> 'For my Brethren and companions' sake I will wish thee prosperity.'

I reached Washington on the 2d of July, and on Sunday, the 4th, I assisted the Rector in St. John's church, and preached in Trinity in the evening.

On Sunday, the 11th, I preached in St. John's church. A collection for the College was made after the sermon, which amounted to $200. I observed the President of the United States and some of the heads of the Departments present on that occasion. In the evening I preached in the church of the Epiphany.

On the 14th of July I visited Alexandria, to attend the commencement of the Theological Seminary, and to ascertain from the Rt. Rev. Bishop Meade, whether his Diocese would be able to do anything for us. The Bishop regretted that he could not hold out much encouragement to me, in consequence of the depressed state of their own Institutions.

On Sunday, the 18th, I preached both in the morning and afternoon in St. Paul's church, Alexandria. The Assistant-Bishop of Virginia, the Rt. Rev. Dr. Johns, was present in the afternoon, to whom I had been introduced, and who gave me a very kind invitation to visit him at Williamsburgh, Virginia, the seat of William and Mary's College, of which he is the President. Having accomplished the object of my visit to Washington, as far as it was at that time in my power, I left the Capitol on the 19th, and arrived safely in New York the same evening. On my arrival I found a donation of Medical books from the author, Dr. Martyn Payne, and also a donation from the Rev. Prof. Hackley, of his works on Mathematics.

The principal residents of the city having left for their summer retreats, the Clergy advised me not to remain any longer just then, but to return in the Fall, when they would have great pleasure in furthering (as far as they could) the application of Trinity College. I accordingly left New York for Hartford on the 24th to attend the opening of Trinity College, and on my arrival I was kindly welcomed by the President of that Institution. I had the pleasure of meeting at the President's, as his guest, the Right Rev. Bishop Polk of Louisiana, who seemed deeply interested in the cause I was advocating, and gave me $20.

During my short sojourn at Hartford, I visited Trinity College, and was pleased to learn that it was rapidly rising in public estimation and confidence. In going through the Library of the College, the mitre worn by the late Rt. Rev. Bishop Seabury, the first Bishop of the Episcopal Church in the United States, was shown to me amongst other objects of interest. It is a plain mitre-shaped cap, of purple velvet, with a simple cross wrought upon its front; an account of which is given by that talented author, the Rev. Arthur Cleveland Cox, in his beautiful Christian Ballads, a part of which I cannot resist the insertion here:

> This mitre, with its crown of thorn;
> Its cross upon the front;
> Not for a proud adorning worn,
> But for the battle's brunt;
> This helmet—with salvation's sign,
> Of one whose shield was faith;
> This crown, of him, for right divine,
> Who battled unto death.
>
> Oh! keep it, till the moth shall wear
> Its comeliness to dust;
> Type of a crown that's laid up where
> There is nor moth nor rust;
> Type of the Lord's commission given
> To this, our western shore;
> The rod of Christ, the keys of heaven,
> Through one, to thousands more.
>
> And keep it for this mighty West,
> Till Truth shall glorious be,
> And good old Samuel's is confest
> Columbia's primal See.
> 'Tis better than a diadem,
> The crown that Bishop wore,
> Whose hand the rod of David's stem
> The farthest westward bore.

On the 28th, at the commencement of Columbia College, the honorary degree of Doctor of Divinity was conferred upon your Agent.

I left Hartford for Dundas on the 29th, which I reached safely and in good health, after an absence of nearly three months, during which period I received for Trinity College from churches and individuals $1981 69.

From the foregoing narration of my first visit to the United States, it will be perceived, my Lord, that little was attempted beyond visiting the city of New York, where I found it all-important for the future success of my mission, to leave behind me as favorable an impression as possible. Nor in this was I disappointed, for the proceedings in New York were constantly appealed to in every part of the country which I visited;—so that if I had accomplished nothing beyond making the injustice we had received at home and the pressing necessities of our position known, my time would not have been misspent.

I remained in my parish until the 8th of October, on which day I left again to fulfil the many engagements I had made. During my journey to New York I visited Buffalo, Rochester, Geneva, Syracuse, Utica, Rome, Troy, and Albany, in nearly all of which cities I preached in the principal churches, and obtained collections for our College. The collections were as follows: Buffalo contributed $143 80; Rochester $58 37; Syracuse $39 17; Utica $173, and Troy $146. This occupied an entire month, so that I did not reach New York until the 9th of November, and just in time to be present at the Consecration of the Provisional Bishop for that Diocese, which took place in Trinity church on Wednesday the 10th. There were ten Bishops present and about 150 of the Clergy. This Consecration is said to have been the most imposing religious ceremony of the Church ever held in New York.

On Sunday the 14th, I accompanied the Lord Bishop of Montreal to St. John's church, Trinity, and St. Paul's, in each of which his Lordship preached. In St. John's and Trinity I was requested to take part in the service.

On the 18th I was applied to by H. M's Vice-Consul for New York to attend Calvary church at 7 o'clock, as one of the officiating clergymen, and to take part in the obsequies which were held in honor of the late Duke of Wellington. The rector assigned to me the whole of the evening service, and the oration was delivered by the Rev. Dr. Vinton of Brooklyn. The church was filled to overflowing, notwithstanding the inclemency of the weather, and the whole of the services were of the most imposing character. The Consuls of the different nations attended in their uniforms, and likewise many of the military of the city and its vicinity. There was also a large attendance of ladies, most of whom were dressed in mourning. From the 9th of November, and up to the time of my departure on the 17th of December, I was constantly engaged in furthering the cause which had been intrusted to my care.

Before taking my second departure from New York, I received additional from Trinity parish $237, making in all $1358. From the church of the Holy Communion $162. From the Ascension $315, and from St. Bartholomew's $80.

On the 18th of December I visited Lansingburg, near Troy, at the request of the rector of Trinity church, and obtained through him the handsome sum of $50 from a member of his parish, who formerly resided in Toronto.

On Sunday the 16th I preached in St. Peter's church, Albany, in the morning, after which a collection was made, which amounted to $85 65. In the afternoon I preached for the rector of St. Paul's, who gave me $50 as his own generous donation.

On Monday the 20th I called upon J. B. Plumb, Esq., who gave me as the handsome donation of Mrs. Plumb, 200 acres of land, valued in cash at $800, and also $50 as the donation of his infant son.

I left Albany on the 21st, and reached Dundas on the morning of the 23d at 3 o'clock, after a cold and most fatiguing journey by stage from the Falls to Hamilton. This, my Lord, completed my second visit, during which I received in money $2126, including many donations privately given, and in land in cash value $800, making together $2926; and the sum total to this period $4907 69 cents, besides several donations in books.

After the constant excitement and the fatigue consequent upon the duties of my mission, I found it necessary to take a little time for relaxation before setting out on my third expedition.

I remained at home until the 13th of January, and on that day I left again to visit those cities where I was sure a statement of our situation would not be heard in vain.

I was obliged to remain a day or two at Albany to procure the publications of the State of New York, and I am happy to say that my application for them was successful. On the 20th I again reached New York, where I found ample employment for three or four weeks.

On Sunday the 23d, I preached in Grace church, Brooklyn, in the morning, and in the church of the Holy Trinity in the evening. The collection in the former was $58, and in the latter $55.

On Sunday the 30th, I preached twice in Grace church, New York. There was no collection made at the time, but with the sanction of the rector, I called during the week, upon several of the most wealthy members of the congregation who cheerfully contributed. The amount received from Grace church was $740. I next proceeded to Newark, in New Jersey, where I preached on Sunday the 6th of February, in three of the churches of that city. The collection in the House of Prayer was $77, in Grace $50, and from a member of Trinity $5.

I returned to New York, and on Sunday the 13th, I preached in the church of the Annunciation, the collection was $122 44c. In the evening I went to St. Stephen's church, where I preached again on the subject of the College, and the response to the appeal was $100.

On the 15th, I received a letter from the Right Rev. the Bishop of Maryland, enclosing me the following circular, which he had sent to the Clergy of Baltimore:—

> Baltimore, Feb. 14, 1853.
>
> *Rev. and dear sir*, You are respectfully invited to attend a meeting of the Clergy of Baltimore, at the Sunday School room of St. Paul's church, on Friday evening the 18th inst., at half-past 7 P. M., to hear statements and communications of important interest, by the Rev. Dr. McMurray of Upper Canada.
>
> Very truthfully and faithfully, your friend and brother,
> (Signed) W. R. Whittingham.

I left New York accordingly on the 16th, in order to meet the engagements which the Bishop had so kindly made for me, and on the evening of the 18th I attended the meeting at the place named by the Bishop, where I found many of the Clergy of the city, with two or three of the Laity, present. I regretted very much the absence of the Bishop, who was obliged to leave a day or two before I arrived, to embark for the South of Europe, in consequence of the precarious state of his health. After laying a brief statement of the object of my visit to the United States before the meeting, arrangements were made for me to preach in the principal churches by their respective rectors.

On the 19th, I left for Washington, to procure if possible the books that had been promised me during my former visit, for the College. Whilst there I received the third volume of Mr. Schoolcraft's valuable and elaborate work, David Dale Owen's Geological Survey of Iowa, Wisconsin, and Minnesota, all the publications of the Smithsonian Institution, together with several volumes from the office of the Topographical Engineers.

On Sunday the 20th, I preached twice for the rector of St. John's church.

On the 27th, I preached in St. Paul's church, Baltimore, in Mount Calvary church, and in St. Peter's. The contributions of the three churches amounted to $211 66c.

On the 28th, I proceeded to Philadelphia to arrange for my future services there, with the consent of the Rt. Rev. the Bishop of Pennsylvania, which was most willingly granted. Having made the necessary arrangements for my duty in Philadelphia, I returned on the 2d of March to Baltimore, and on Sunday the 6th, I preached in Grace church in the morning, and in Christ church in the evening. The contributions from both were $115 58c.

On the 8th, I left for Philadelphia to keep my engagements, which I found would occupy my time for a month. During my stay there, I preached fourteen times in the largest churches of the city, from which I received the following sums for Trinity College: St. Mark's $157 50c; Ascension $163; St. Andrews $153; St. James' $70; Trinity $91 17; St. Peter's $31; Grace $22 50; Epiphany $5; Gloria Dei $20; and St. Stephen's $67. Some of the churches have not yet contributed, but from letters which I have recently received from Philadelphia, I have been informed that something additional, although not large, may be expected.

On the 2d of April, I received $26 from the Rt. Rev. the Bishop of New Jersey, being the amount of the Easter offertory in St. Mary's church, Burlington, of which he is the rector. On the 4th, I received a handsome donation of books from Messrs. Lippincott, Grambo & Co., one of the principal publishing houses of Philadelphia.

On the 6th, I left for New York, and during my short stay there I had several valuable donations of books sent to me from the leading publishers of that city, D. Appleton & Co., Mr. Putnam, Messrs. Stanford & Swords, Mr. Wiley, and also a large case from Columbia College, all of which have safely reached their destination.

On the 14th, I took my departure for Boston, which I reached the same evening. I called upon the Rt. Rev. the Bishop of Massachusetts, and delivered my letters. He immediately granted me permission to make my appeal to the churches of Boston, and requested me to preach in Trinity church, of which he is rector, on the following Sunday. As he could not be present, he prepared a short address, to be read by his assistant to the congregation before I preached, and which I insert here, to show how deep an interest was felt in our College, wherever its position was made known:—

> *To the Parishioners of Trinity church, Boston:*
>
> My Christian Friends, I regret that my necessary absence deprives me of the opportunity of expressing, by word of mouth, the interest I feel in the object which Dr. McMurray presents to your attention. The precise character of the claim which Trinity College, Toronto, possesses on the sympathy and aid of the members of our Church, he will himself fully explain. I would hereby commend his appeal to your affectionate interest, and express the hope that an Institution so calculated to promote the cause of true religion, and to advance the interests of that pure, Scriptural and Protestant Church, to which we have the privilege to belong, will receive from you that assistance which it needs. Among all God-like objects of our benevolent gifts, what object is more so, than that of training the youth of a country in the principles of the Gospel, without which all education must fall short of its highest end.

On Sunday the 17th, I preached in Trinity church and in Grace. The amount contributed by the latter was $55. From Trinity I have not as yet heard anything, although the Bishop told me he would send me something as soon as he had a little leisure.

The collection in St. Paul's church, in which I preached on Sunday the 24th, amounted to $112, to which must be added a generous donation made to me privately of $100, by a member of that congregation, making in all $212. In the evening I attended at Christ church, the oldest in the city, and built in the year 1723. The peal of bells in the spire were the first cast for America, and were procured by subscription. On one of them I read the following, "God preserve the Church of England,"—on another, "Since benevolence hath opened our mouth, we will sing the praises of the Lord." The Communion plate, of which this church possesses a large quantity, valued at about $1600, was given in the reign of George II, and the large folio prayer books, Oxford editions, which are still kept on the Communion table, have the arms of England gilt upon their covers. The rector of this church promised to transmit me a small donation for Trinity College, and I have also the promise of something from the Right Rev. Bishop Southgate, the present rector of the church of the Advent.

As I could not prolong my visit at Boston, I took the train on the 25th for Albany, and reached Dundas on the evening of the 27th of April.

This, my Lord, completed my third visit, which was extended to nearly four months, and which, I am happy to say, was more successful than either of the former. The amount contributed in money by churches and individuals, during this tour, was $3,333 85c, making in all $8,251 54, to which must be added, when the returns are completed, the contributions which may yet be received, and the value of the several donations of books, which I am not without hopes will exhibit as the result of my mission to the United States, a sum not far from, if not quite, $10,000, which I am confident will be considered as a most liberal response to our application from our brethren in the United States if the pressing necessities of their own institutions and the daily demands made upon them are taken into consideration. And now, my Lord, I must bring this report, which I fear has been a tiresome narrative to your Lordship, to my Rev. Brethren, and to my brethren of the Laity, to a close; and yet I was apprehensive, if I abridged it, I might appear to favor one locality to the prejudice of another.

But, my Lord, I would be sadly wanting in common courtesy and gratitude were I to omit tendering my grateful and heartfelt acknowledgments to the Bishops, the Clergy and the Laity of our Church in the United States for their kind counsel, their ardent sympathy, their generous benevolence, and the genuine hospitality which they invariably extended towards me during my pleasant sojourn with them, and to whom, under God, your unworthy agent is mainly indebted for the properous termination of his mission.

St. Ann's Church for Deaf-Mutes.—The services of this church continue to be held in the small chapel of the University, on Washington Square, at 10½ A. M. with the voice, and at 4 P. M. in the sign-language. The Sunday School is held at 9½ A. M., into which it is designed to gather not only the children of the parish who can hear and speak, but also such deaf-mute children as are too young to enter the Institution. The latter will receive instruction in the use of the manual alphabet and the sign-language. Since the public meeting held in March, six thousand dollars have been subscribed towards erecting the proposed church. The greater part of this sum is in the hands of the Treasurer.

On the Third Sunday after Trinity, the 12th inst., at the afternoon service, the Provisional Bishop made the Parish an official visit and confirmed six deaf-mute persons, one of whom was a parishioner of St. John's church, Buffalo. Evening Prayer was said in the sign-language by the minister, the Rev. Mr. Gallaudet. The Bishop delivered a very appropriate extemporaneous address, the practical point of which was that his hearing and speaking brethren should learn to prize more highly their privileges and should express their gratitude to God for them by helping forward this church, designed to benefit deaf-mutes. The Bishop also addressed the persons confirmed, his remarks being interpreted by Mr. Gallaudet. The Rev. Mr. Moore, of St. Augustine College, Canterbury, was present, and after service expressed himself as delighted with the grace and force of the sign-language. We understand that the services of this church will suffer no interruption during the summer. *Next Sunday*, the 26th inst., the service for deaf-mutes will be at 7½ o'clock in the evening. Should any one after reading this paragraph feel inclined to increase the building fund, they can send their subscriptions to the Rev. Thomas Gallaudet, 22 Third street.

CLERICAL CHANGES.

The Rev. Alvah Guion having accepted the rectorship of Grace church, Williamsburgh, N. Y., and entered upon his work, desires letters and papers for him to be directed accordingly.

The Rev. L. P. Clover has resigned the charge of Grace church, Lexington, Virginia.

Church in the Wilderness.

Palisades, Fort Lee, June 18th.

The Rev. H. N. Hudson: Dear Sir, The contributions which you have transmitted to me to aid in the erection of a House of Prayer in this wilderness, are as timely as they were unexpected. Please to express our grateful acknowledgements to a "Subscriber" for $25, Mrs. Sigourney for $10, and Mr. Bonesteel for $5. Mrs. Hoyt and myself have neither means nor words adequately to indicate our deep sense of so much spontaneous kindness, but we refer all such earnest and affectionate co-workers to Matt. xvi, 27, and similar passages of Holy Scripture.

I hope it will be understood that in undertaking this labor in this obscure place, as an extra duty, I have by no means deserted my parish and missionary post at the Five Points, New York. We live here because we could no longer reside in the city on an income that is reliable for only two or three hundred dollars per annum. Here we can raise corn and potatoes to help to eke out a subsistence, and what else we cannot pay for, we can do without. We do not consider our humble effort here to plant the cross of Christ, as anything to make mention of, but as the subject has been taken up by an "Anglican Presbyter" and other brethren, it is proper perhaps that I should make this further explanation. Having obtained the sanction of the Bishop for our design, we procured a small piece of ground, or rather a rock, on this summit, and there now stands, through the divine blessing, the fixed fact of quite a seemly little edifice, the result of prayer, hope, hard work, and brotherly love, devoted to the worship of God and the good of men in a very destitute and wicked place. Yours in love and in truth,

Ralph Hoyt.

Since the above communication was put in type, our book-keeper has been handed by Mrs. Mellis $10, and by a subscriber $5, which on the part of Mr. Hoyt he begs to acknowledge.—Ed. Ch'n.

The Rt Rev. the Provisional Bishop of the Diocese of New York, has become a patron of the New York Bible and Common Prayer Book Society.

The New York Bible and Common Prayer Book Society has distributed during the past month 311 Bibles, 100 Testaments, and 2282 Prayer Books.

MARRIED,

In Philadelphia, on the 31st ult., by the Rev. J. M. Rogers, of Easton, Penn., James Constable, of New York, to Sarah L. Richards, daughter of the late Hon. Benjamin W. Richards, of Philadelphia.

In Zion church, Belvidere, N. J., on Thursday, June 2, by the Rev. Mr. Pettit, the Rev. E. F. Dashiell, of St. Leonard's, Maryland, to Caroline E., daughter of Daniel Hull, Esq., of the former place.

DIED,

On Friday evening, June 10, in the 44th year of his age, James W. Stephenson, a member of the "P. E. Mutual Benefit Society." His remains were interred in Trinity Church Cemetery, Manhattanville.

At Bellows Falls, Vt., June 10, Miss Mary Hall Green, aged 54.

NOTICES.

The Continuity of the Church of England in the Sixteenth Century, two sermons by the Rev. S. Seabury, D.D., is now ready for delivery at the office of Messrs. Pudney & Russell, 79 John street, New York, where all orders will be attended to. The subscribers can get *their* copies by calling at the office of Wm. H. Bell, 52 John St.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service on Sunday morning at the Hall, No. 68 East Broadway, near Market street. Service at 10½ o'clock. tf

Grace Church, Williamsburgh.—Divine Service to be performed every Sunday evening at 7½ o'clock, in the parlors of a dwelling house No. 243 Lorimer street, near Skilman. Sunday School at 2 P. M.

The Annual Public Examination of the Students of the General Theological Seminary will be held in the Seminary, in Twentieth street, between Ninth and Tenth avenues, on Monday, Tuesday and Wednesday, June 27th, 28th and 29th, beginning after Morning Prayer at 9 o'clock A. M., and closing at 2½ o'clock.

The Commencement will be held in St. Peter's church, Twentieth street, on Thursday, June 30, at 9½ o'clock A. M. The Sermon or Charge will be delivered by the Rt. Rev. John Williams, D.D., Assistant Bishop of the Diocese of Connecticut.

June 18–2t S. R. Johnson, Dean.

General Theological Seminary.—The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's chapel, on Wednesday, June 29, 1853, at 6 o'clock P. M. Edward Y. Higbee, Sec. pro. tem.

The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday, the 28th of June, at 7 o'clock, P. M., in the Seminary Hall. The Annual Sermon will be preached at 8 o'clock, in the Seminary chapel. And the Essay will be read in the chapel on Wednesday the 29th, Feast of St. Peter, at noon. A. BLOOMER HART, Secretary.

Christ P. E. Church, the Rev. C. H. Halsey, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

APPOINTMENTS OF THE PROVISIONAL BISHOP.

June 26, Fifth Sunday after Trinity, St. John's, Delhi.
6 o'clock P. M. Christ, Walton.
28 to 30, General Theological Seminary, New York.
30, Thursday, P. M. St. James, Newtown.
July 1 and 2, Examination of Candidates for the Diaconate at St. John's chapel, New York, at 10 o'clock A. M. each day.
July 3, Sixth Sunday after Trinity, A. M. Special Ordination at Trinity, N. Y.
6, Wednesday, P. M. St. Matthew's, Madilla.
7, Thursday, P. M. Immanuel, Otego.
8, Friday, P. M. All Oneonto, Lawrence.
9 Saturday, Christ, Butternuts.
July 10, 7th Sunday after Trinity, A. M. Zion, Morris.
P. M. St. Marks, Garretsville.
11, Monday, P. M. St. Timothy's, Westford.
12, Tuesday, P. M. Christ, Cooperstown.
13, Wednesday, P. M. Grace, Cherry Valley.
July 17, 8th Sunday after Trinity, Trinity parish, New York.
19, Tuesday, P. M. Christ, Piermont.
20, Wednesday, St. John's, Kingston, and Holy Spirit, Rondout.
21, Thursday, P. M. Trinity, Ulster.
22, Friday, P. M. St. Luke's, Catskill.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, June	26, at Geneva,	confirmation,	7	P. M.
Tuesday,	28, at Rochester, Grace, ordination,		10	A. M.
Wednesday,	29, at General Seminary, N. Y.,		6	P. M.
Friday, July	1, at General Seminary Commencement,		10½	A. M.
Sunday	3, at the ordination at Trinity church,		10½	A. M.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

Bishop Kemper gratefully acknowledges the receipt of the following sums, through the agency of the Rev. B. Akerly, towards the erection of a building for the accommodation of the students of the Theological Seminary at Nashotah:

Feb. 6, St. Michaels, Litchfield, Conn., $24; Sunday School of same, $3; Feb. 20, Mrs Sarah Wisner, Goshen, N. Y., $15; May 22, St. Peters, Westchester, N. Y., $87; May 29, St. Johns, Yonkers, N. Y., $68 38.

Delafield, Wis., June 11, 1853.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Christ, Green Bay, thro' the rector, Rev. Wm. Hommann, $3; from M. M. F., $10, thro' Messrs. Stanford & Swords.

Further donations are earnestly requested to meet our indebtedness for rent already due. Will not the friends of the sailor relieve this embarrassment without any further appeal?

June 21, 1853. D. V. M. JOHNSON.

Donations may be left at Messrs. Stanford & Swords.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday Collections: St. Michaels, Rev. Wm. Richmond, $35; St. Lukes, Catskill, Rev. Louis L. Noble, $5; St. Saviours, Maspeth, Rev. Wm. Walsh, $8; St. Pauls, Poughkeepsie, Rev. A. D. Traver, $9 33; St. Andrews, Staten Island, Rev. David Moore, D.D., $20 61; Trinity chapel, Factoryville, do., $9 68. C. C., an., $2; H. P. B., Watertown, Ct., don., $2. Total $91 62.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 21, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

O. C., an., $1; St. Saviours, Maspeth, Rev. Wm. Walsh, $6; H. P. B., Watertown, Conn., by Mr. D. Dana, Jr., don., $2—$9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 21, 1853. 20 John street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

Thro' Messrs. Stanford & Swords, J. Watts DePeyster, Esq., $5.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Mrs. Robert D. Weeks, don., $5; a friend, don., thro' F. G. Foster, $10; coll. at ch. of the Ascension, N. Y., $255 22; coll. at ch. of the Holy Trinity, Brooklyn, after a sermon by Rev. Dr. Neville (including $25 from Mr. George F. Thomae for life member), $182 85; coll. at ch. of the Holy Comforter, N. Y., $92; a friend (ch. of the Ascension), don., $10; Henry Meigs, Jr., an. '52, $2; Miss Terrill, an. '52, $2; N. Babcock, an. '51 and '52, $4; H. B. Rockwell, an. '52, $2; Miss Catharine Hone, an. '53, $3; coll. at St. Bartholomews, N. Y., thro' S. Cambreling, Esq., $289 52; Teachers of St. Bartholomews ch. S. S., in part for 1853, thro' Jacob Reese, Supt., $75; coll. in box for books at ch. of the Holy Comforter, $13 14; coll. in box for mission at ch. of the Holy Comforter, $1. Total $946 73.

E. M. DUNCAN, Treasurer, 114 Wall street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
oct16–1y No. 21 Park Place, and 18 Murray street.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

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This book has already attracted attention, and will become an object of still wider interest as it becomes known. It is clear and forcible in its style, judicious in the selection and treatment of its topics, grave and charitable in its spirit. We value it as a source of important testimony from one who appears to hold a middle ground between the parties in the Church.—*Southern Churchman.*
Remarkably frank and catholic in its spirit, it can hardly fail to be read with profit and satisfaction by all denominations of Christians.—*Boston Traveller.*
It is analytic and argumentative, with copious historical illustrations. —*N. Y. Tribune.*
Published by STANFORD & SWORDS, New York. June18–3t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
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THE CHRISTIAN'S COMPANION TO THE SICK AND AFFLICTED.—Messrs. STANFORD & SWORDS have just issued a work with the above title, which is said to be one of the *best devotional works of the kind*. It is designed for the use of the Clergy, Sunday School teachers, and all such as may be disposed to minister to the relief of those in adversity; also for the afflicted themselves. "To them," says a reviewer of the work, "it cannot be too highly recommended, *as there is not in my opinion* its equal *of a similar character extant*." The following extracts from "the opinion of the work" will serve to show more fully its character.
"The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate *to fill that void* which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted."
"The Prayers form the best collection I have ever read. . . . . In their variety they embrace almost every exigency in human life."
"*The Sunday School teacher and scholar* will also here find the most beautiful and appropriate prayers for their use and benefit."
"The Reading Matter of the work, interspersed with appropriate and beautiful poetry, is a Casket of Jewels that can make even the pallid brow radiant with beaming hope and joy."
OPINIONS OF THE CLERGY.
[Extract from Letter of Bishop Wainwright.]
My time has been so occupied that I have not been able to give the volume a sufficient examination to enable me to speak of it from knowledge. The *design* is good, and if judiciously executed, the book must be useful.
[Extract from Letter of Bishop Burgess.]
The design, tenor and general execution of the work, *are excellent*; its *doctrinal tone* seems *eminently pure*, and I cannot doubt that it will be found a *precious comfort* in many a chamber of sickness and sorrow.
[Letter of Bishop Whitehouse.]
Gentlemen: I have read the "Christian's Companion," which you did me the favor of sending and cheerfully add my mite of commendation as a work *admirably conceived and executed*
I shall endeavor to extend the use of it with thankfulness to its author; *and the certainty of its doing good in a form and spirit for which I know no substitute.*
[Extract from Letter of the Rev. James Chapman.]
I consider this little work as the *best devotional book for general use* of all the numerous productions of the kind which I possess, or have read. Well is this Manual calculated to benefit both the *understanding* and the *heart* of all who use it as an aid to devotion. The miscellaneous selections of reading matter are the best that I have seen for edification of readers in the *true faith* of the Gospel and in holiness of life. I hope that effectual measures will be taken for the *general* diffusion of a work so well calculated for the promotion of Christian knowledge and piety.
[Extract from Letter of Bishop Doane.]
So far as my occupations have allowed me to examine it, it seems to me to be in the words of the Prayer Book, and in its spirit. There can be no higher praise. *I cheerfully recommend it.* And let me add, it delights me to recognize the hand of an old acquaintance in a work *so pure*.
[Letter of Bishop Brownell.]
Gentlemen, my eyesight is so poor that I have not been able to give more than a cursory look into the beautiful little book you sent me.
I would think it an excellent family book, particularly in seasons of affliction and sickness: while it must be a *valuable aid to clergymen* in the performance of their pastoral duties.
[Extract from Letter of the Rev. W. E. Wyatt, D.D.]
It is valuable as an instrument of much good in a department not amply provided for. As far as my opportunity has allowed me to become acquainted with it, *it appears to me sound in principle, fervent in the tone of its piety, and judicious in language and style.* I trust that its author will derive from this, and his other offices of charity, the best recompense of his faith.
[Extract from Letter of the Rev. E. H. Canfield.]
It has fewer defects, and more excellencies, than any work of the kind I have ever seen; and I most cordially subscribe to the "Opinion of the Work," which precedes the Preface.
[Letter of Rev. John S. Stone, D.D., Brookline, Mass.]
Gentlemen: I have read considerable portions of "The Companion," and am led to believe that a perusal of the whole would justify the elaborate "Opinion of the Work" prefixed to the author's Preface. *In its variety, as well as in its evangelical spirit, it supplies a want which many have felt*, and may be used with comfort, and to edification, both to those who give and to those who receive the ministries of Christian consolation and instruction, amid "the changes and chances of this mortal life."
[Extract from Letter of Rev. Thomas Atkinson, D.D.]
I have examined "The Companion," and am on the whole very much pleased with it. The expression on 64th page I would omit—"they with us." It favors a practice unauthorized by our Church, and susceptible of gross abuse. The general tone of the book is, however, altogether free from exception on this ground, and is, I think, admirable. Its varied prayers, taken, most of them, from the best sources, supply a want often felt both by Clergy and Laity, and especially by the latter, in seasons of sickness and trouble.
[Extract from Letter of Rev. H. M. Mason, Easton, Maryland.]
In its tone, it is truly saintly. It is of that class of works in which the soul delights to refresh itself from the perplexities of life, and the elemental strife of controversy. Its odor is of heaven for the chamber of the sick. It is not a work of which it would be becoming to speak in the language of literary panegyric. In any devotional book there must either, directly or indirectly, be conveyed some doctrinal teaching, but he who is most alive to the interest of Christ and his Church, will find in this volume nothing that is not fitted to increase his affection for both. I know not its author, but he cannot be otherwise than . . . . who has prepared so well a book, which so fills the mind of the reader with the desire at least of growing in goodness. I could wish that the office, in full, for the Visitation of the Sick, had been added. It is superfluous to say, with such an appreciation of the volume, that I heartily wish it success, and that the author may find his reward in time, as well as in eternity, in the blessing of many a world-wearied heart, and in the divine approbation to a good and faithful servant.
[Extract of Letter of the Rev. Wm. I. Kip, Albany.]
I have examined the "Companion" with much pleasure, and consider it the best collection of prayers for the sick and afflicted with which I have met. They are admirably selected, and seem to contain every variety, adapted to all cases. It will be particularly valuable to the clergy in their pastoral labors. It is published too, in a way to form a beautiful volume.
N. B. The Christian's Companion will be furnished in various styles of binding, and when a number of copies are taken for distribution a suitable reduction will be made. June4–4t

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential*. Address Rev. A. MACKIE, Newark, N. J. May14–tf

MAN'S DEGENERACY.

'Tis not that Nature changes, nor the clime
Its vigorous influence loses, nor the place
That fostered once a haught and hardy race,
Its temper casts, the sweet and the sublime
Shedding for the decrepitude of time.
But 'tis the men degenerate, and disgrace
Their nobler fathers, their great deeds deface,
And crouch and grovel where their sires would climb.
Athens and Rome have still the self-same sky
That on Themistocles and Scipio shined;
But their posterity have lost the eye
Of power, the daring hand, the aspiring mind.
The eagle's nest, the eaglets thence expelled,
Is by the craven and the kestrel held.

SELECTIONS.

[From Newland's Lectures on Tractarianism.]

HOW I BECAME A TRACTARIAN.

As I came into the room last time, a paper was put into my hands about the Sacramental System of the English Church, and after the lecture, when we permitted questions to be asked, a string of interrogatories were put forward about the Real Presence. The *Record*, I understand, abuses me for my levity in treating of such matters. If I treated of them AT ALL, in such a place, the *Record* would be quite right, but I never did, I never would, and as for you, we cannot permit any one at our lectures to bring forward subjects that we do not venture to touch upon ourselves: when and where have we ever entered into discussion on these high mysteries? What could any one have seen in us to warrant him in imagining for one moment that we, who are appointed by God as the stewards of these mysteries, should be so unfaithful to our trust, as to permit them to be exposed to the multitude and desecrated in the lecture-room? Such matters as these, be assured, we do not ourselves approach without deep and earnest prayer, we treat of them either in the quiet of our retirement or in the House of God, never in places of worldly resort; and we should consider ourselves unfaithful to our other office, that of Ambassadors of Christ, did we permit you to do so. Be it then understood, we are not concerned now to prove that the Church of England is a true branch of Christ's Holy Catholic Church; we believe it, as we would believe a thing on which our salvation depends, but this is not the place to prove it. If there are any who wish to attack their own Church, if there are any who would cast her down from her high place among the Churches of God, and degrade her into an Establishment of the State or an Institution of Man, let them do it, they are welcome to try their best and do their worst. We on our parts are ready and willing,—ay, and by God's grace able too,—to defend her. But not here.

About what concerns ourselves we may speak, and speak here, and therefore as far as these points go, I will take notice of the printed paper which I alluded to before.

Upon what ground of common honesty can our system be said to bring forward a book of minor importance, meaning the Prayer Book, in opposition to the Bible, when, according to the teaching of that Prayer Book, we bind ourselves to read openly in the ears of the people the whole of the Old Testament once, and the whole of the New Testament three times every year, besides drawing their attention more particularly, on each successive Sunday, to some remarkable series of passages conveying in its proper order some special doctrine appropriate to the season? Ay, and not only bind ourselves to do so, but we Tractarians act up to our engagements and do it.

I am not acquainted with the writer of that paper; I hope he is in the room now, that he may hear me ask him publicly whether, if he is a clergyman, he has done this himself, and whether, if he is a layman, he has attended to this himself during the last year. If he has not and I have, I ask him which of us two makes the Bible his Book, which of us two is faithful to his engagements, and which is not?

I will tell you what was once said to me by a Roman Catholic Priest. "You clergy of the Establishment," so he had the impudence to call our Church, "are very excellent men, very learned men, very hard-working men, very pious men, it is a great pity you have three faults, for without these you would be perfect."

Come, thought I, pricking up my ears, this is a pretty fair admission from any enemy. "And what may these three faults be?"

"Why," said he, "they don't say their creeds, they don't read their Bible, and they don't say their prayers."

"Whew!" said I, "what can you possibly mean?"

"Why," said he "is it not so? I have often heard the Athanasian Creed left out at all events; as for the Bible, you are told, no doubt, to read some of it every day, but that is not the question; the question is, do you read the Bible which is appointed for you to read? As for your prayers, you have a common prayer no doubt, which you are told to say morning and evening throughout the year. I do not deny that; what I say is, that you do not do it, and we do."

"But, my good sir," said I, "you are wrong; I do."

"You!" said he, "what, are you the type of all the clergy in England? will you venture to say that there is one in a hundred of them that does these things?"

Now what could I say? Is there? Is my friend the writer of the paper one of them? I do not think he is.

Now see how much he knows about us. See what he says. "The Tractarians will tell you so to run that you may obtain the prize; but it must be in their way, Baptism the starting point, and receiving the Sacrament the obtaining the prize—Sacramental salvation!"

The Tractarians tell him this! Why there is not a child in a Tractarian National School who would not tell him that Baptism is the starting-point no doubt—he is right enough there—but that his inheritance in heaven is the prize, and that the Communion is the nourishment or food appointed to strengthen his soul for the race. Bless your teacher's innocence, he does not know a great deal about Tractarianism, and that is the way with all these Evangelicals. They paint a Tractarian according to their own ideas of what a Tractarian is, and then they proceed to demolish him, which they do not find a difficult job at all. The only thing is that the original is not much like the painting.

Mr. Neale was explaining to you in his last lecture how they had contrived a bracketed Prayer Book, the bracketed passages to be left out by the people of tender consciences. I have never seen the book; do any of you know whether there is a bracket over the ninth commandment? it would be an uncommonly useful one to some people.[*]

By the way, while you are about it, what do you say to a bracketed Bible? there are some very awkward texts in it, that pinch the conscience in a most uncomfortable way; if these ingenious Evangelicals would only take that in hand they would be conferring a public benefit. There was either a Bible or a Prayer Book, if I recollect right, with the word [not] bracketed out of the seventh commandment; a few such brackets would make the Bible quite another book, it would not hurt the tenderest of consciences, and it would do very well for our modern houses of parliament, for Jew, Turk, Infidel, and Heretic, might use it alike. Think of this, some of you Evangelicals; turn it over in your minds, your party may find it useful.

And now let me explain to you how it was that I became a Tractarian.

I must, however, here ask you to call to mind what I said in my first lecture, that I answer to this name, not because it is my name, but because you please to call me by it. Miss Edgeworth says, if I choose to call my hat a cadwallader, and explain to you that I do call it so, my hat, for all practical purposes, is a cadwallader. Whenever I use the word, after having explained it to you, you would know that I meant by it the thing that I put upon my head. I have a perfect right to call my hat or your hat a cadwallader, the only objection to my doing so is, that I should have to explain the word a good many times; in fact, pretty nearly as often as I used it. And that is the only objection to a great many words, all of which will suit me very well. Are you a Catholic? say you: yes, that I am; but I do not blurt this out in all societies, because it would give me continually the trouble of explaining that I have no connection with the people over the way. Am I a Protestant? Yes, O yes; I am not at all ashamed of calling myself a Protestant, only I do not want to have the trouble of telling people that I have no connection with that coat of many colors,—The Protestant Alliance. Thus also I certainly am an Evangelical; perhaps I have a greater title to call myself so than some folk who rejoice in that name, for I not only carry to my people the glad tidings of salvation, but I do not shun to declare to them the *whole* counsel of God; still there is a long explanation to be gone through, which makes it very inconvenient to call myself an Evangelical, and so I don't call myself one.[†]

Thus also if you like to call me a Tractarian, I am a Tractarian and I answer to the name, but I do not like the name, nor call myself so, because it gives me the trouble of repeating so often that I do not feel myself bound to believe or to defend all that is written in the Tracts for the Times.

I will show you the sort of inconvenience I mean; some years ago, at one of the Bishop's public dinners, there was a pertinacious little gentleman, who fixed a piercing gaze full in my face from a pair of truculent-looking spectacles, and kept pegging into me across the table with "what have you got to say about the doctrine of Reserve? How can you look us in the face after Tract No. 90?" till at last I lost all patience, and electrified them all by bursting out: "My good friend, my name is not New*man* but New*land*, I never wrote one word of all those tracts, and what is more I never read them. I have sins enough to answer for of my own, and I won't be made to answer for the sins of other people."

Now then call me Tractarian if you like, and I will be answerable for my own writings, but don't make me answerable for everything that everybody has written, whom you choose to call by the same name, for that I will not stand to.

Well, but if I think it a trouble to answer to the name of Catholic, and Protestant, and Evangelical, and Tractarian, what are you to call me, what name will I call myself?

Call me an English Churchman, that is what I am, and there can be no mistake about that; as for my being baptized and an Englishman, there is my baptismal register at St. James', Westminster, for any one who likes to pay a shilling to see it; and as for my being a Churchman, I hold by the Apostles' doctrine in my creed. I remain in the Apostles' fellowship under my Bishop. I abide by the breaking of the Bread. And I am perfectly satisfied with the prayers. That is the way the Bible defines a Churchman, and that definition will do for me.

I am an English Churchman.

Having laid down this as the title by which I designate myself, I have no objection to tell you how it was I came to be a Tractarian, not that I mean you to infer from this, that at any known time of my life, I began to embrace the doctrines held by the Tractarians; theirs are the doctrines of the English Church, and I cannot tell you when and how I learnt them. I always held them, they grew with me. I understood them better as I grew older and read more, no doubt; but there never was a time in my life when I had them not.

Some of you may recollect Matthews and his exquisite readings; at the end of one of them an enthusiastic admirer rushed up to him. "O, Mr. Matthews," said he, "I will give you a hundred pounds if you will tell me who taught you to read." "I won't take your hundred pounds," said Matthews, "but I will tell you for nothing if you like. *It was my mother.*" So say I. My Spiritual Mother is the Church of England, and I can no more tell you how I learnt her doctrines than I can tell you how I learnt to breathe.

But how to apply her discipline I did learn, and I will tell you where and when and how I learnt it; at least I will tell you how it was my thoughts were first turned that way, and how it was I came to see the short-comings of myself and my brethren in the ministry, and how I found that we did not act up to our own engagements, and that we had got into slack habits, and slovenly practices, and had never found it out, because we were all one as bad as the other: and thus too did I find out what was the moral effect of all this upon our people. I wanted no Tracts for the Times to tell me this, neither did I read them. I found it out for myself, and I will tell you how I did it.

It is now a good many years ago since I was visiting a friend, who lived about two miles from the town of Geneva: my friend's establishment was a pretty large one, and contained a good many servants, some of whom were Romanist and some Protestant. As for being honest or dishonest, good or bad, I suppose they were all very like any other servants, but in one respect there was a very marked difference between the Romanists and the Protestants. Geneva as a Canton is Protestant of some sort no doubt; but though there is an octroi at the gates of the town about bread and meat, and cheese and butter, though they are terrible protectionists in provisions, there is quite free-trade in religion. The Canton is divided into communes, who meet every year, and vote what religion they will be of for the next twelve months, and though most of these communes do like to be Protestant of some sort, and that is a pretty wide term, taking in, like your Alliance, everything from Calvin to Socinus inclusive; yet now and then it happens for all that, that the Pope gets the majority, upon which the minority are expected to conform—something in this way: my friend was painting a boat; one day the painter was missing; "What became of you yesterday?" said my friend. "Pardonnez moi, monsieur, I was keeping the feast of Saint Somebody." "Keeping the feast of Saint Somebody—why you are a Protestant." "C'est vrai, monsieur, but my commune last Tuesday was a week voted the other way, so I am obliged to keep the feast; but as for the Saint," shrugging his shoulders, "Bah!" This is a digression: it is merely to account for the servants being a mixed establishment, and for there being a Roman Catholic chapel in a Protestant Canton; in fact there was one about a mile from the house.

In all those places there is daily service at a very early hour, one and all the Romanist servants used to get up to attend this service and to say their prayers, getting back to the house just as their Protestant brethren and sisters were coming down from their bed-rooms. Here was something to think about; both Papists and Protestants were told to say their prayers, and to assemble themselves in God's house. Both trees were to be judged by their fruits, and here were the Papists doing it, and the Protestants neglecting it. There must be some reason for this. Again, on Sunday, where were the Romanists?—one and all gone to mass, which I need hardly tell you is the name they give to the Holy Communion. Where were the Protestants? They certainly went to church *sometimes*; but as for the Holy Communion, they never thought of such a thing. Now this was singular; both these people had been told that "except they ate the flesh of the Son of Man, and drank His Blood, they had no life in them," and the Protestants had the additional advantage of being able to read it in their own Bibles. Why did the one act up to it, and the other not?

Now it is quite true that the Protestants of Geneva are a very long way indeed from the Church of England, but I had had a little experience in parish matters too, and could not help recollecting, that the practice among the educated classes of my parishioners was very much more like that of the Protestants of Geneva, than it was like that of the Roman Catholics; there was the very same difficulty in getting them to church, and the very same difficulty in getting them to act as if they believed the Holy Communion to be a means of grace.

Another Sunday came, and as we went to church, the whole road to Geneva was blocked up by men, women, and children, and horses, and carriages. The whole town was turned out of doors, and every one was marching on foot or on horseback, to a place about four miles off, from which a continual peppering of musketry was heard all the day long, while a placard on the gates of the deserted city told me that the State, out of its fatherly considerateness for its children, and its unwillingness to interfere with their work, had selected that and the three next Sundays, for light infantry drill, and practice with ball cartridge, for all its male population between the ages of fifteen and forty, and, as a necessary consequence, for a holiday for all its female population between those ages. After service at the English Church—the Genevan were of course shut up—I strolled out into the next country. Geneva is not a very large State.

Half an hour brought me to the boundaries of Savoy, and to a pretty little town belonging to that kingdom. There were the churches, two or three of them, and all full. I must say that as evening closed in there was a good deal more fiddling and dancing than my English feelings exactly approved of; but still, every man of all those dancers, and every woman too, had been to church at least twice that day, which was more than could be said for the light infantry gentlemen and ladies on the other side.

Again my thoughts went back to England. I am happy to say that I could not find a parallel for the drilling and the State desecration of the Lord's day; but I had seen Gravesend steamers and Sunday excursion trains, and I am afraid that the worship of God had very little to do with either of them.

Here again was a subject for thought; it was a matter in which there could be no doubt; there could be no doubt that the Lord's day was a day of worship, or that the Protestant had been taught that it was, at least as much as the Roman Catholic. Why did the one regard it and the other disregard it?

There are many other points that I mean, as I go on, to illustrate in the same manner, showing you from facts which came under my own observation, where real undeniable Christian duties are taught and practiced by other Churches, which either are not taught in our Church at all, or are taught so imperfectly as to fail in taking hold of the hearts of our poeple, and leading to any practical results. I show you the facts as they struck me, and give you the inferences I drew from them. But lest you should set me down in the number of those factious and unfaithful men, whose sole pleasure seems to be to depreciate their own Church by magnifying that of Rome, I will tell you now a conclusion that I did arrive at at last, though as you will see from the nature of it, it was not till after a good deal of subsequent observation and experience.

You will observe that in speaking of the devoutness so remarkable in the Church of Rome, my instances have been drawn from the lower and uneducated classes. As we go on, you will observe that almost all my instances will be drawn from the same classes. In fact, with the sole exception of Belgium, in every Roman Catholic country with which I am acquainted the religious are the uneducated or the imperfectly educated. Of course you will understand that I am speaking of classes. It would be absurd to say that there is no such thing as a well educated and religious Roman Catholic layman. I have no doubt that there are many: but for all that what I say is true generally—devout as the lower classes are, among their intellectual superiors there are comparatively few who comply with the ordinances of their Church. There are many who do not go to Church at all; many who speak openly against it and ridicule it, while not a few are absolute Atheists and Infidels. It may be another reason why I am not particularly ambitious of the name of Protestant, that these last are in the habit of calling themselves Prodestanti. I must say I am a little suspicious of a Protestant Alliance which if I belonged to it would make it necessary for me to fraternize with such people as these.

Now let us, as before, compare this state of things with what we see in the Church of England. I will venture to say, as far as can be judged by outward actions, that this assertion will be found true; the most religious men among us are the best educated; and as generally speaking the best educated are the upper classes, the upper classes of England are, at all events outwardly, (which is all we can judge from) more religious than the lower. How many of our poorer parishioners are non-communicants! While among the upper classes the non-communicant is the exception. The same holds good about going to church; the same with regard to the outward respect shown to the Lord's day; the same in numerous other particulars. So that it would appear, as a general rule, that the strength of religion in the Church of England lies in the upper or educated classes; in that of Rome in the lower or uneducated.

Now, I would ask you, what inference would you yourselves draw from this difference between the two Churches. I would have you consider why, under the one, religion and education for the most part go together; why in the other, irreligion and education. And when you come to the poorer and uneducated classes, why is this exactly reversed? There is a reason for this. There is a reason for every thing, if we could only find it out.

I will tell you what conclusion I myself arrived at from these observations, and I will leave you to judge for yourselves how near it comes to the truth. I should say this; the more the doctrines of the English Church are examined by the light of learning and reading, the more they are tested by history, and sifted by reasoning and comparison, the more strongly they are impressed on the heart—the doctrines are pure and true, therefore they stand the test, therefore those who are best able to subject them to the test (that is to say the most educated) are also the most religious.

Wheras on the other hand the more the distinctive doctrines of the Church of Rome, that is to say those doctrines in which she differs from the English Church, are proved by history and brought into light by learning, the more mixed and vitiated do they appear. So that the educated, by whom alone they can be subjected to these tests, in despair of separating the false from the true, reject both, and thus become secret or open infidels.

I think this is clear enough; but then, on the other hand, why are the poor and ignorant more religious and more devout in the Church of Rome, where the doctrines have been corrupted, than they are in the Church of England, where they have not been corrupted? This seems a paradox.—Because the Romish Church, with all its corrupted and interpolated doctrines, has a far better system of teaching them. Because the Church of Rome speaks to the comprehension of the poor, and we speak above it. The poor are taught by what they see, rather than by what they hear; for this very reason, that their senses are as keen as ours, but their understandings are not. This is where the Roman Catholics get the advantage over us. They act openly, as if they believed their religion, and were very proud of their religion; we act as if we did not believe ours, or were ashamed of it; they display theirs and put it before them; we conceal ours and put it behind us. For years and years had we possessed an empire in India, before the inhabitants found out that we had any religion at all; while the way in which the Spaniards colonized California, was by building churches, and drawing the Indians round them.

The real fact of the matter is, that we are *selfish* in our religion; that is to say, we consider ourselves alone, and how such and such things strike us, and never reflect how they may appear to other people. We say that WE are able to understand religion without its accessories. Therefore it shall have none; WE can abstract our thoughts and pray in a barn as well as in an ornamented church; therefore an ornamented church is unnecessary; WE can pray without opening our lips in the public service; therefore we will not open our lips; WE do not want sacred music to rivet our attention or warm our feelings, therefore there shall be no sacred music; WE can understand all the doctrines of our religion without appointing stated times for teaching them; therefore we will esteem one day as another. Lent and Easter, Advent and Christmastide, Holy Days and Ferial Days, shall be all the same to us; WE understand all about the Incarnation, and Atonement, and Penitence, and Judgment to come, without that nonsense; and that which will do for us, educated people, is quite enough for the poor. This is the way in which we act; we forget that as the child is taught by the picture book, so the uneducated man is taught by the eye and the ear, rather than by the reasoning faculties; we have fancied that we ourselves are able to do without these helps, and therefore we have insisted that he should do without them to, till we find that with the fast of Lent he has lost all idea of true repentance, with the season of Advent all just notion of a judgment to come; that, in forgetting Christ's holy days he has forgotten the doctrines of the Christian religion, and that, together with those of the Apostles, he has put aside the duties the Apostles taught. So proud are we of our reasoning faculties, that we despise that old wise punning maxim, that majesty when stripped of its externals is a jest; we have stripped the majesty of religion of its externals, and call this protestant simplicity; what wonder if the illiterate man is unable to appreciate it.

If you want to show an unlettered man, and still more a child, how to be devout, you must not be content with feeling devout yourself; you must *act* as if you were so, or he will not believe what you say. The parson who shuts up his morocco-bound quarto bible, gets up from his easy chair which has cost him fourteen or fifteen pounds, leaves his study, every corner of which is decorated with expensive pictures and ornaments, gets into his carriage furnished with every comfort, and goes into a church streaming with green damp, and officiates from a reading desk not quite so expensive as his own kitchen dresser, or from an altar, whose cloth he would be ashamed to see on his own hall table, really may, all this time, put God before all things; far be it from me to doubt him, but the poor man will; he is taught by the eye rather than the reasoning faculties; he goes by what he sees; and certainly what he does see, does not show him that the parson puts God before himself, or the blessings of the next world before the comforts of this. And what I say of the parson, I say of the squire also: the extreme luxuriousness of our houses, contrasted with the slovenly neglect of our churches, is not productive of religious feelings; nor is the cold, slovenly performance of our public worship productive of religious feelings; men learn to feel from what they see.

These are the sort of things that make the Roman Catholic poor churchman more devout than the English poor churchman. Our Saviour says that the children of this world are, in their generation, wiser than the children of light; and so it is with the Church of Rome; they who have chosen their distinctive doctrines like fools, follow them up like wise men; we who have chosen ours like wise men follow them up like fools.

Neither have we much to boast ourselves about our superior religion; the doctrines of our Church are superior, but we are not superior; at all events, we are deficient in this: we have been neglecting the spiritual wants of Christ's poor; as the Apostle would say, we have been attempting to feed them with strong meats, which they are unable to take in, and denying them the only nutriment which in their weak state they are capable of profiting by.

This is why I became a Tractarian. I felt convinced that the Church was losing her position and her hold upon the minds of her poor, by neglecting to teach within their comprehension. I resolved to do so myself, and I joined cordially to those persons who I saw were doing so. It is not that I attach any undue weight to form and ceremonial, but that I believe form and ceremonial the only method of conveying doctrine to the uneducated. As for this being the mode of teaching in use among the Roman Catholics, that is nothing to me: if such teaching will cause even their doctrine to be received, what will it not do to ours? I am not above being taught by an adversary. I may reject Romish practices because they are wrong, or if I find them contrary to those of my own Church, but I do not reject practices merely because they are Romish; the man who will not fast on Friday for no better reason than because the Roman Catholics fast, must upon the same principle refuse to eat his dinner on Sunday when the Roman Catholics feast; or like the Scotch, quarrel with his bread and butter, refuse to eat mince-pies at Christmas, because the Roman Catholics eat them then.

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[*] Since this lecture was delivered, a friend of mine, happening to pass by the Roman Catholic chapel at Bath while the priest was catechising the children, went in to see how such things were done in that Church. The priest was not very long before he found out the heretic, and framed his questions accordingly.

"How many Sacraments have we in the Holy Church?"

"Seven," was the ready answer.

"And how many have they in the Church of England?"

"Two only."

"O no, my boy," said the priest, "they had two, but the Privy Council has cut out one of them. They have only one left now."

[†] Some of the old inhabitants of Brighton may possibly recollect my old rector, Mr. Ferryman, whose family then lived here: no one who had ever seen his herculean frame, his firm determined countenance, that looked as if it had been cast in iron, with his long white hair flowing over his shoulders, could ever forget him. When I got my present appointment to Westbourne and left his curacy, he was about ninety, and looked still as if he could and willingly would play Entellus to any one's Dares.

When I went to take leave of him he was in conversation with my intended successor, a smart well-dressed self-satisfied looking youth, with an immense display of white shirt and black whisker.

"It may not exactly please you," said the young fellow, with an affected mincing tone, "I do not think it will, but I think it right to tell you nevertheless, that I am an Evangelical preacher, and that I expect to be allowed to preach full Evangelical doctrines."

"Sir," said the old man, in his deep firm tones, "What then am I? what doctrines do I preach? Have you the conceit and impertinence to imagine that you and your own sect are the only people who preach Evangelical doctrines? You have been badly taught, sir, and worse brought up. Your youth may be some excuse, perhaps, for your ignorance and presumption now, but it will be no excuse five or six years hence. Go home, sir, and read your Bible, and learn your own duty as a Christian before you presume to teach other people."

FOR THE YOUNG.

THE STORY OF PERSEUS AND THE GORGONS.

[From Stories from Heathen Mythology.]

A long, long time ago, there reigned in the little Island of Seriphos, a King named Polydectes. One day, as he was feasting in his palace, and his nobles were with him, word was brought that a lady and a little child had been shipwrecked on the seashore, that they seemed in need of everything, and had been therefore brought by the fisherman who had first seen them, to the King's dwelling.

"And so, my lord," said the messenger who bore the news, "they are waiting at the gate, in hopes that you will have pity on them." "Bid them come in," said good King Polydectes; "they shall fare no worse than we do ourselves. Or stay, they are strangers; I will go to them myself and comfort them: it is a sad thing to be a stranger in an unknown country."

So Polydectes went down to the gate, and there stood a lady very beautiful to look upon, but full of grief. In her arms she held a baby, that seemed but a few weeks old; and as it lay quietly on its mother's bosom, its peace was strange to compare with her trouble. She would have said somewhat to the King, but her voice failed her, and she could only kneel before him, and hold out her baby, as if to ask his protection for it.

"This is very sad," said the kind-hearted King; "but whoever you are, and whatever you need, you shall find protection with me. I know that the immortal gods are good to those that have compassion on strangers, and for their sakes, as well as for your own, you shall be safe under my roof. Another time you shall tell me your name and your history; but now you shall eat and drink, and rest yourself." For it was then the custom, not to inquire the name of a visitor till he had spent some time with his host.

The next day, Polydectes sent a gentleman of his court to inquire of the lady whether he might come to see her, and she made answer that he might. So the King, with his great officers, went to that part of the palace in which she was lodged. They spoke together at first of common matters, and at last the stranger told him her history. She was called Danae, and her little son Perseus; and she had been put into a boat by her cruel father, who wished to slay his little grandson, and hoped that the fury of the sea would swallow them up. Where she was to go next, and what she was to do, she could not tell; she, a King's daughter, was poorer than the poorest beggar, and could never hope to return to her own people and to the place of her birth.

"Be of good cheer, lady," said Polydectes, when he had heard her story; "I will be a father to your son, and a brother to yourself. Seriphos is rich in corn, and in barley, in vineyards, and olive-yards, in herds, and in flocks. You shall dwell in the best of the land, and while I rule, you shall know no want."

And the King kept his word. Perseus grew up strong, brave, and active; he could hurl the quoit and throw the lance better than any of his fellows; and above all, he was beloved by the gods, whose dwelling is not with men. When he had grown to be a man, King Polydectes, on his birthday, made a great feast to all his servants; and it was expected that all should bring some present, as a token of their love to this good King. But what could poor Perseus do? He had nothing of his own; all that he possessed had been given to him; and he had no power of making any return. Day after day he would sit by himself, and devise some means of showing his love to the King, but for a long time he could think of nothing.

Now at that time, there dwelt beyond the Western Ocean three monsters that were the enemies of Polydectes. They were called the three Gorgons; they had the faces of beautiful women, but the rest of their bodies were like to dragons. They were very dangerous to be approached, for they had the power of turning everything into stone on which they fixed their eyes. Two of them were immortal, and therefore it was hopeless to think of attacking them; but the third, whose name was Medusa, was mortal. Therefore Perseus said to himself, "I will cut off the head of Medusa, the Gorgon, and that will be a present which the King will be glad to receive at my hands."

When he had thus resolved within himself, he went to Polydectes, and spoke to him thus:

"My lord," he said, "I owe you more than I can ever pay. You saved me from death when I was a child; you had compassion on me when I was a stranger; you have brought me up to man's estate; you have never suffered me to be in want of anything, and all that I have came from you first. I can give you nothing, because I have nothing of my own; but I am determined, if you will give me leave, to go and fight with your enemy Medusa, who is also mine enemy, because he is yours."

Then answered Polydectes, "To fight with Medusa is indeed a thing that would please me much, but it is far above your strength, or the strength of any other man; and instead of slaying her, you will yourself be rent in pieces by her."

"I know," answered Perseus, "that Medusa is stronger than I am; but the immortal gods are my friends, and if I have their assistance, I can fear nothing."

"If the gods fight for you," replied Polydectes, "you will indeed conquer, and you will not only have my thanks and my good will, but will win to yourself immortal renown and honor. And so I commit you to their care."

Perseus went back to his house, and prayed to the gods to assist him. And they were not long in hearing his prayers. First came Athene, the goddess of wisdom, and she gave him a shield, which was as clear as a mirror, and beautifully reflected everything to which it was held. Hermes, the messenger of the gods, gave him two wings for his shoulders, and two for his heels. Dis lent him his helmet, which made those that wore it invisible; and Hephæstus, the god of art, gave him a short dagger, called herpe, the hilt of which was set with diamonds. When he had received all these presents, Perseus felt himself to be another man, and bidding good bye to Danae, he bravely set forth on his expedition.

And he had no occasion for a ship when he left the island. He trusted to his wings, and raised himself high in the air, among the beautiful pink wreaths of cloud that you may see in a summer's sky, and far above the sounds of men and the dash of the salt waves. Westward and westward he flew, and the Mediterranean was spread before him like a blue lake; and many a little bark, here and there, specked it with a spot of snow. At length he came to the place which was afterwards called the Pillars of Hercules, and by us, the Strait of Gibraltar: and then he knew that he was near to the place for which he was seeking. And so, before long, he saw the blue mountains of an island rising out of the horizon, and then he knew that it behooved him to be careful, for he was coming close to the scene of his conflict.

Athene, filling him with wisdom, taught him to what part of the island to go, and he presently alighted on the seashore. The cliffs ran down to the beach, forming many coves and creeks, among which the waters dashed and gurgled with a pleasant sound. And there, in the mouth of a huge dark cavern, lay the three Gorgons fast asleep.

Perseus trod softly on the shingle, and drew near to the entrance of the cave, that he might examine those dreadful monsters more closely. Their bodies ended in the tail of a serpent, and were covered with great scales of iron, as large as the tiles of a cottage, that made a fearful clattering when they moved or turned; their hands and arms were of solid brass, and Medusa had living snakes instead of hair. Perseus trembled, as well he might, for what if they should awake while he was killing Medusa? They would set their eyes upon him, and he would become stone. He crept softly round a corner of one of the rocks, and put on the helmet of Dis, so that even if they woke, they would not be able to see him. But still, if he fixed his eyes on theirs, he would be petrified, and he must look steadily at them, in order to be able to aim a true blow. Then he discovered why Athene had given him a buckler of glass. An old tree hung down over the cavern: it had once, perhaps, shaded it with a fair arbor of leaves; but now it was dead, dry, and sapless. On one of the branches of this tree Perseus hung his buckler, so that in it he might see the monsters plainly reflected, without looking at the Gorgons themselves. Then he drew his sword and commended himself to the gods, and looked steadily at the buckler.

The snakes on Medusa's head twined and twisted themselves together, as if they were afraid of the stranger; they hissed with their long forked tongues, and seemed to shoot fire out of their eyes. But Perseus wreathed his hand in three of them, as you would do to a flowering grass by the stream side that you wanted to break off. Medusa awoke, and uttered a furious yell, and tried to entwine her scaly body around him. If she had done that, nothing could have saved him, but he was too quick for her. For as her long tail came rattling over the stones to enfold him, he, pulling at the snakes, made her stretch her neck out to its full length. Then he smote it manfully with his sword, and it came off in his hand.

But though Medusa was dead, the danger of Perseus was not over. The other Gorgons had awoke at her dying yell, and terrible was their fury and their violence. They roared, they screamed, they struck the ground with their tails; they sought in all directions for the slayer of their sister monster. Their outcries were echoed by the cliffs above, and died away among the winding valleys of the island. Perseus, meanwhile, invisible in the helmet of Dis, smiled at their rage. And when their fury had exhausted itself, he took Medusa's head in his hands, and winged his way back towards Seriphos.

This is, when rightly explained, a very true story, and what is stranger, it is or ought to be true of every one of those who read it. We have all of us a Medusa, against whom we are bound to go forth, and whom we must kill, if we would not have her kill us. The world, the flesh, and the devil, are the three Gorgons with whom we have to fight. Of these, the world and the devil are beyond our power to destroy: we must be content to resist them. But though we shall never be able, while we live, entirely to overcome our own evil wills, we may begin to do so, we may little by little destroy them daily. And And this is what is meant, when it is said that two of the Gorgons were immortal, and that Medusa was mortal.

And why are we bound to fight manfully against ourselves? Why, but for the same reason as the hero of my story had? To show our love to the great King that made us His own when we were infants, and has all our lives long fed and guarded us. And we cannot go forth to battle in our own strength. We must take the helmet of salvation, and the shield of faith, which will be as a mirror to us, showing us sin in its true light, whereas, if we look at it as it seems, we shall be, as Lot's wife was, turned to stone, and have no power to flee from it. We also must have wings given us, wherewith we may rise far above this world, and "set our affections on things above."

If we have all this armor, and manfully go forth to fight with our Medusa, we shall assuredly overcome it: and though the other two Gorgans may seek to hurt us, they will not be able. And, finally, when the battle is over, we shall go to our Father's house with peace and glory.

MISCELLANEOUS CLIPPINGS.

A Restless Tongue.—A Boston lady has at this time a somewhat novel disease—a continual motion of the tongue, which no device, effort of the will, or medication controls. We do not mean that she is a nuisance, as a talker or a retailer of street gossip. On the contrary, a worthier woman does not exist. She has expended five hundred dollars among the dentists for artificial teeth, which her unruly member has knocked out so repeatedly, that they are now wholly abandoned; she is therefore a good representative of one of Shakespeare's seven ages—viz. *sans teeth.* Her tongue is moving nimbly and involuntarily within the mouth, against the walls of the cheeks. In conversation, the organ takes a normal action, but runs instantly into its usual rapidity of motion at the conclusion of a sentence.—*Boston Medical and Surgical Journal.*

Singular Phenomenon.—Our readers are aware that on Walnut Hills, excavations are being made, on the lines of the new Short Line railroad. The workmen have in excavating, passed through layers of crystalized limestone, and soap, or slate stone, alternately, in which very little water was found. A few days since, however, when they were about one hundred and seventy feet from the surface of the earth, the flame of a candle or of a burning match, accidentally came in contact with a liquid, supposed to be pure water, that had gathered in one of the holes drilled in the rock. Much to the surprise of all present, the apparent water instantly took fire, not after the manner of inflammable gas—but sent up a strong, clear, and steady flame, as if it were composed of some kind of oil. On applying fire to the liquid which was in the other drill holes in the vicinity, it also burned in the same manner. Since that time lamps and candles have been entirely dispensed with, in the subterranean apartment, the substance continuing to burn steadily, and emit an excellent light. Many persons whose curiosity is excited, visit the spot daily to witness the singular phenomenon. The liquid gives no unpleasant odor while burning.—*Cincinnati Sun, May 27.*

Abolition Controversy.—Horace Mann and Wendell Phillips have been telling truth about each other in Garrison's Liberator. The latter has at length backed out, intimating through an editorial of Mr. Garrison, that he intends making "no further replication to any thing Mr. Mann may say." Now this, it seems to us, is not in keeping with the character of a true Abolitionist. The crisis demands courage, perseverance and plainness of speech; in other words, "calling things by their right names." We really hope that Mr. Phillips will reconsider his purpose, and give Mr. Mann a few more shots under the fifth rib. Mann deserves it; and will give Phillips no more than he deserves in return. We are decidedly of the opinion that the public good will be promoted by a full and free discussion between the parties.—*Journal Commerce.*

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The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16–3m$ FRANCE & WEDDELL, 703 Broadway.

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a-half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.

For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.

References: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, Wm. D. Abbatt. ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sreet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices: 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Less.
*Recording " * Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $500 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. Referenees to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars a-year, payable always in advance.* No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.
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